

The LUTHERAN



CONVENTION SEASON OPENS

President J. M. Schedler convenes Texas Synod. Half of ULC synods meet in May

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Big Gifts

Grandpa was a visitor in the parsonage and gave his grandson, aged four, a shiny silver dollar—the first he had ever possessed. He prized this dollar greatly and considered himself highly favored since his older sister had to be content with a new dollar bill.

When Christmas approached, he needed some money for presents for father, mother and sister but he did not want to part with his silver dollar. He arranged a loan with his mother and put up his dollar as security.

Shortly before Christmas grandpa came again and this time gave him a dollar bill. At once he rushed to his mother and redeemed his precious silver dollar. How nice to have it back again as his very own.

After Christmas an offering for Lutheran World Action was to be received in the church. To him Lutheran World Action meant little Lutheran boys and girls in far-away Europe who had no silver dollars and no Christmas presents and many of whom were hungry and cold.

Before the service at which the offering was to be taken he announced that he was going to give his silver dollar to Lutheran World Action. Not to be outdone, his sister dropped her crisp new dollar bill on the offering plate.

J. K. JENSEN

The LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: CHRISTIANS SING - - Three articles about our hymns

THE CHURCH IN THE NEWS . . .

Century of Missouri

Ready to celebrate next Sunday are 4,300 congregations of the Evangelical Lutheran Synod of Missouri, Ohio and other States. Their organization came into existence April 26, 1847. Sixteen congregations were represented at the first meeting, held in Chicago.

Missourians were refugees from the church union movement which was making rapid progress in Germany in the second quarter of the nineteenth century. They came to Perry County, Missouri, in 1839. In the United States they were no more convinced of doctrinal purity of other Lutherans than they had been in Germany. Result: they started a church for themselves.

After a century, Missourians are about as distant from other Lutherans as ever. In 1944 they turned down a proposal to join the National Lutheran Council. Efforts to establish fellowship with the American Lutheran Church, launched vigorously in 1938, have bogged down. An ALC offer was made last month to send representatives to the Missouri convention this summer to keep open the door to fellowship.

A statement issued by 44 Missourians in 1945, deploring "a loveless attitude which is manifesting itself within Synod," was withdrawn by the signers several months ago. It had drawn heavy criticism from a large bloc of Missouri pastors who oppose any relations with National Council Lutherans under present circumstances.

Relief needs near peak

From now until the end of June, relief needs in central Europe will be at the peak. During this period, says the Rev. John A. Scherzer, Lutheran World

Relief commissioner, "all available supplies will be exhausted. The potatoes, which are the most basic food item, will have come to an end."

"I am not shouting 'wolf' to get exercise," says Pastor Scherzer, who is working as a CRALOG representative in the American zone of Germany. "I am presenting bare facts which everyone here knows."

A special meeting of Protestant leaders has been called for April 30 to consider means of stimulating church efforts for world relief and reconstruction. Dr. Franklin Clark Fry, member of the executive committee of Church World Service, will attend.

Church-sponsored aid to Europe's needy must be kept at a high level at least until the summer of 1948, warns Frank Northam, of the World Council of Churches. "Conditions in Europe have worsened to such an extent that earlier hopes that church relief could be diminished after the next harvest must be abandoned," he said.

To teach in Russian zone

Religion has been cut out of the public school schedule in the Russian zone in Germany. Permission has been granted by the Russians to resume religious instruction if churches will provide the teachers and the books.

In the Berlin section a school has been opened to train 10,000 volunteer teachers. German church people have collected 3,000,000 marks to help finance the program.

From Lutheran World Action funds, \$35,000 has been granted to provide food and clothing for students in the training school. Church World Service will give \$70,000. Balance of the sum



TRAIN TRIP TO NOWHERE. Into box cars like this were loaded millions of unwanted people in Czechoslovakia and areas now occupied by Poland. No one knew where they would go, but they had to go. More than 10,000,000 were deported into the shrunken and shattered Germany, according to an agreement reached at Potsdam just after the war. Hundreds of thousands have died of hunger, exposure, disease. Many more will die unless enormous supplies are provided

needed will be raised in England and Sweden.

Big problem is getting a textbook. A 268-page volume, *Christenlehre*, has been edited, consisting of Bible study, worship material, church history. From cellulose bought by Dr. S. C. Michelfelder in Sweden, paper will be made for 1,500,000 copies of the book. Lutheran World Action is putting up \$70,000 for manufacture of 600 tons of paper, about half of which will be used for the textbook.

Youth camps

To get 50,000 scrawny and bewildered children—part of the postwar wreckage in Germany—out into the country for a few weeks of sunshine and recreation, the U.S. Army is going to provide the tents.

Lutherans of America will give \$25,000, through Lutheran World Action, for the children's food. Other relief agencies will give another \$25,000.

Postcard advice

There were 473 postcards delivered at ULC headquarters in New York City. They were from pastors and laymen of Central Pennsylvania Synod.

Every card said: "I wish to voice myself as opposing the elimination of the ministers of the Central Pennsylvania Synod from receiving the benefits of the Supplementary Pension Plan and I hereby request the Executive Board of the Church to eliminate paragraph 3 from the rules governing the Plan."

This month the ULC Executive Board took the advice of the 473 postcards. Paragraph 3 was rescinded.

The story begins with the Cleveland convention last October when it was decided to give some extra money to every retired or disabled ULC pastor, provided he gets no church pension except the regular \$300 a year from the ULC pension board. Under that ruling 315 clergymen got \$150 apiece early

this year. Central Pennsylvania Synod pastors were not included, because their synod provides a special \$300 pension annually.

The story ends with Executive Board action this month, striking out paragraph 3 of pension plan Article IV as adopted at Cleveland, which withheld the special pension from "any pensioner who receives a pension or retirement provision from any church source other than the Pension Board."

Incidental to the story is the fact that the Central Pennsylvania Synod habitually gives the largest amount of any synod toward the ULC apportionment, from which the supplemental pensions are paid.

Help Luther League

Approved by the ULC Executive Board in April is a plan to permit Luther Leagues to ask from \$5 to \$50 from the church council of each congregation in which they are organized. The gift will be requested as a "Faith in Youth" offering on Youth Sunday, Sept. 21.

Leagues have been having a hard time paying their way. Most of the leaguers these days are teen-agers, "the non-income age group," as Executive Secretary Joseph W. Frease explained to the Executive Board.

Elected

To fill vacancies on ULC boards, these men were named by the Executive Board on April 10:

Albert C. Graff, Philadelphia—Board of Pensions.

Dr. Alfred J. Beil, Lawrence, Kan.—Board of Foreign Missions.

The Rev. Albert W. Lotz, Kitchener, Ont.—Board of American Missions.

W. Gordon Williams, Forty Fort, Pa.—Board of American Missions.

Backs Federal Council

A big group of ULC people will take their places at future meetings of departments and commissions of the Federal Council of Churches. Thirty-one men and women were named as representatives of the ULC by the Executive Board at its April meeting.

Also there will probably be more ULC money given to the Federal Council next year. The Executive Board spoke of its "intention to consider an increase in the amount of the ULCA's contribution to the FCCCA when the budget for 1948 is under consideration."

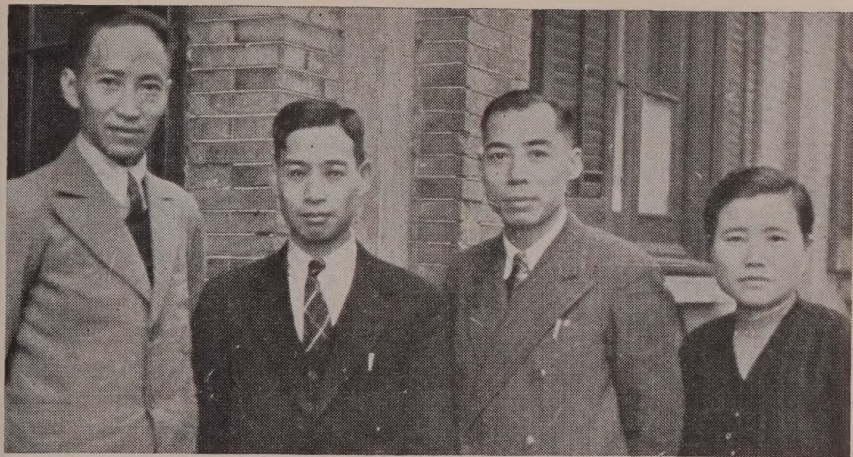
In view of contributions to the Federal Council from the ULC treasury, no further requests will be made by the Council to ULC congregations for direct contributions. This was announced to the Executive Board by Dr. Samuel McCrea Cavert, Federal Council general secretary.

Hopeful about Kyodan

"The hope that the Evangelical Lutheran Church in Japan will be able to co-operate with *Kyodan* as a federation interested in working together for the common good of evangelical Christianity" was expressed by the ULC Executive Board this month.

Kyodan is a union of Japanese Protestant churches, in which Lutherans have taken part since just before the war. Lutherans of Japan have now re-established their own church, and hope *Kyodan* will develop into a federation of churches in which they can take an active part. *Kyodan* officials now state definitely that their organization is a church, not a federation.

The Japanese Lutheran Church, re-organized in January on its prewar constitution, was welcomed back as an associated synod of the ULC by the Executive Board.



THE BEST KIND OF American lend-lease in peace time is having students come here from China, Finland, and almost every other country, and then having them go home to the four corners of the earth to spread friendship and understanding. First postwar quota of Lutheran students from abroad is now arriving.

Four of them (shown above, left to right) are Chang Yun-chow, dean of a Lutheran school at Taohwahn, Yiyang province, China, now studying at University of Minnesota. Lui Shih-chu, pastor of St. Paul's Lutheran Church, Tsingtao, China, studying at Gettysburg Seminary. Chen Kai-yuen, principal of the Taohwahn school in China, studying at University of Minnesota. Miss Tsui Chunhsuan, teacher in

Lutheran Bible School for Women in Tsingtao, China, now at Wittenberg College.

At Columbia University early this year there were 1,390 foreign students from 80 countries. Throughout the U.S. it is estimated there will be 40,000 foreign students in the next three years. There were 10,341 last year. "Neglect of these discerning guests, warns the Committee on Friendly Relations among Foreign Students, "will turn them into cynical men and women . . . with no will for international co-operation."

Wherever possible, Christians are urged to look up these students and invite them to their homes for a meal and friendly conversation now and then.

No lectures

Scratched from the 1947 calendar are the Knubel-Miller Lectures, which had been scheduled for presentation in five U.S. cities by Prof. Joseph Sittler of Chicago Seminary. Reason: not enough money in the lectureship fund.

The Sittler lectures, on "The Doctrine of the Word in the Structure of Lutheran Theology," will be postponed. Previous lecture series financed by the Knubel-Miller memorial fund were given by Dr. W. H. Greever (1945) and Dr. Clarence C. Stoughton (1946).

Chief expense is publication of the lectures for free distribution to all ULC pastors. Estimated cost for a 1947 lectureship venture was \$3,000. For the 1946 series the fund produced \$2,127. A \$642 deficit was met by a generous and anonymous friend.

"Earthly city"

By failing to be interested in the labor-management conflict, the Lutheran church has forsaken the Reformation and its respect for the individuals. Thus the Rev. Rufus Cornelsen, New Bruns-

wick, N. J., spoke to 130 ministers at the Philadelphia Seminary pastors' convocation April 10.

"During the Reformation we had a philosophy of life which would have prevented present-day anarchic individualism," he said. "At that time man recognized the transcendence of God. But now he has become secularized. He no longer believes that he was made in the image of God, but he claims to be a creature unto himself. He has no eternal imperative on him any more." Reason for this change is that the church has insisted upon its citizenship in the "heavenly city" and refused to pay attention to the "earthly city."

Pastor Cornelsen pointed out that just as God instituted the family He instituted a community of labor. This includes both management and labor. "In dividing labor and management we have violated something that was divinely ordained. Labor and management have a conflict because they belong to each other. There is division where there ought to be co-operation."

Veterans will be ministers

Among those now studying for the ministry in 115 seminaries, 25 per cent are veterans of the recent war. This fact was secured through researches of the Commission on the Ministry of the Federal Council of Churches.

The survey revealed that total enrollment in the seminaries studied has increased from 9,746 regular students in 1940 to 14,001 this year—a gain of 44 per cent. Of the total, 3,437 are veterans.

Average enrollment in seminaries has increased from 82 to 118 students per school during the same period.

According to Dr. John Oliver Nelson, director of the Commission, the present enrollment of veterans, although large,

does not tell the complete story of the interest former service men are showing in the ministry as a career. A great majority of veterans interested in the ministry, he explained, are still college undergraduates who plan to study at seminaries later.

More are now preparing for the ministry than at any other time in the last 20 years, said Dr. Nelson.

Freedom gone

From now on in Argentina, unless parents sign a formal objection, their children "are compelled to attend religious classes conducted by priests of the Roman Catholic Church," reports the Buenos Aires *Herald*.

In the big Lutheran school at Villa del Parque, every child brought an "objection" signed by parents. Where Catholic instruction is not given, "instruction in ethics by lay teachers" may be given. The new law, passed last month, covers Argentine education from primary schools to the universities.

The education law, demanded by President Peron as part of his deal in gaining support of the Roman Catholic Church, was passed 86 to 41 by the Chamber of Deputies. Debate on the bill lasted 20 hours, and stirred up sharp debate throughout the nation.

"An unfortunate if incorrect impression will be given," says the Buenos Aires *Herald*, "that a legally privileged position has been converted into an enforced monopoly in the educational sphere. This may not be the case, but it is only too true that in recent times petty and unnecessary restrictions have been placed on denominations and activities outside the state-recognized church which are hardly in consonance with the spirit of religious freedom contemplated in the national constitution."



HOW THAT THERE ARE BIBLES in practically every hotel room in America, the Gideon society, which put them there, is eager to give Bibles to public school children. Gideons say the juvenile delinquency rate is reduced in places where Bible-reading is emphasized. In Davenport, Iowa, and elsewhere, Bible distribution has been halted by persons who object to using the schools for this purpose. Children in Watertown, N. Y. (shown above), are permitted to take home the pocket-sized New Testaments

Religious News Service photo

Church dominance of the Argentine schools had been revoked in 1884. Until the new law was passed, religious instruction on school premises was permitted only after school hours. Catholics say that as a result of the law of 1884, public schools have become centers of godlessness and atheism, leading to the growth of communism and a corrupt state of affairs.

Twilight in Italy

One of the four freedoms will be gone in Italy as soon as the new constitution is adopted. The pact made by the Pope and Mussolini in 1929, which has been written into the new constitution, gives no legal recognition to any other religion than Roman Catholicism. This pact restored privileges the church had lost in 1870. It was suspended after the

death of Mussolini.

Compulsory teaching of religion by priests or church-approved instructors in elementary and secondary schools is assured in the new treaty.

Missionary home

From China this month came Dr. Paul Anspach, after more than a year abroad as the commissioner of the ULC Board of Foreign Missions.

First on the Doctor's schedule, after docking at San Francisco, was a trip to Columbus, Ohio, where his family has remained during his absence overseas. He is to address the executive committee of the Women's Missionary Society at their Atlantic City meeting, April 30. He will give a full report on the current Chinese situation to the Foreign Board on May 12-14.

WORLD NEWS NOTES

Break ranks

ENCOURAGEMENT for future peace is implicit in the widespread wave of military desertions taking place from armed forces. War weariness is universal among the people in every land. They are staggering under its accumulating costs.

Reports are continually coming in of desertions from armed forces in widely separated portions of the world. In the Russian armies in the Balkans troops have been deserting by hundreds, often whole companies. These follow upon the receipt of demobilization orders. The reason is not that they want to stay in the army. They don't want to go home to the Soviet Union. However straitened the living conditions may be in the satellite countries they have been occupying for the USSR, they find their situation there much better than they can hope to find at home.

Survival

SHINTO IN JAPAN is said to be disintegrating as a cult glorifying of the state. However, freed from control by the Education Ministry, it is achieving a wider and more popular distribution throughout the land. Instead of being warlike, Shinto has disintegrated into numerous sects, most of which profess an intention of "bringing peace and happiness to mankind."

A technique much like that of the "Holy Rollers" is practiced among Shintoists. Gathered in a small room the devotees of some of the sects place their palms together and join in rhythmic chanting to produce religious ecstasy. The varieties of sects number hundreds. One, *Renshindo*, worships "the presiding god of the universe."

Boseikyo, with a slant toward the Christian Science "Father-Mother" god, worships the Japanese sun goddess, *Amaterasu*.

More hunger

WESTERN EUROPE must be helped with food supplies for at least another year. An unfavorable autumn and a vicious winter have played havoc with the coming seasons' prospects.

Britain's spring planting is at least a month late. Snows have delayed Scotland's shipment of seed potatoes southward. The prospective wheat crop was greatly reduced by a wet autumn and retarded planting. Livestock feeds are woefully deficient.

In France much the same condition exists. She has lost much of her winter wheat. The same is true of Belgium. Crops will be planted late in Germany, and 5,000,000 head of cattle, hogs and sheep are to be slaughtered there to cut down consumption of grain needed for humans.

Moreover, all these lands are further handicapped by insufficient and worn-out machinery, the lack of fertilizers, seeds, and labor. Ireland is the latest to add its needs and fears to this list. The worst floods in many years, after a bad harvest last year and very late sowings this year, make the *Dail Eireann*, an authoritative journal, warn the nation—"the people face the possibility of a famine."

High-priced cigarettes

"CIGARETTE MONEY" is the new currency unofficially adopted in various parts of Europe. In Germany, where a dollar is rated at 10 marks, a package of cigarettes is worth 120 marks. In

Paris a package and a half will buy as much as \$1. In Finland 20 cigarettes will buy 50 per cent more than \$1.

In Berlin the returns by barter are greater in terms of food, clothing and service. A veterinarian will treat a sick dog for five cigarettes, calling at the house. Hospitalization and surgical fees for an appendectomy will be fully paid by seven packages of cigarettes. A cartton and a half will pay a house-servant's wages for a year, with room and board thrown in for the possessor.

A \$1,000 automobile can be bought for 50 cartons. A loaf of bread can be bought with 100 stubs. One pack will buy a lamp; four packs will pay for a stove; five packs will purchase a radio; 10 packs will buy three pounds of butter; 20 packs will buy a precision camera.

Man or monkey

MONKEYS HAVE become such a pest in the agricultural Orissa Province of India that the government has offered a bounty for their destruction. Oddly enough they will pay twice as much for the death of a male (4 rupees) as for a female. Worshipers of Hanuman, the monkey god, are understandably horrified and outraged. They are being joined by others who, for "humanitarian" reasons, are protesting against the bounties. To the dismay of these groups an appeal for help to Gandhi, to champion their cause, called forth the following reply in his journal, *Harijan*: "Man has to choose between living the same kind of natural life as other animals, and destroying rival animals so that he may live according to his ideas of civilized life."

Frameless

RUSSIAN EXPERIMENTS with autos, locomotives and railway cars present

intriguing possibilities for future travel. Many new constructions and novel devices have grown out of aircraft technique. Frameless cars, built of duralumin and alloy steels, are 40 per cent lighter and are by test more durable than the current car production.

A frameless locomotive, designed to haul a frameless train resembling a series of airplanes on wheels, is near completion. It will travel at 90 miles per hour on 60 per cent less electric power. In car construction, weight is also reduced by the use of molded paper soaked in mineral resin for seats, with glass foam for insulation.

Unfortunately Russia's peace-time industries are slow in advancing their domestic articles to the point of mass production. The Stalingrad tractor-plant, for instance, has only reached 27 per cent of its prewar output, though it resumed production three years ago.

By the way

TO FULFILL an "international obligation," India has decided to prohibit the smoking of opium, as "a pernicious habit." . . . John L. Lewis is giving a series of dinners to carefully selected Senators. He takes the occasion to inform them of his profound admiration for the capitalistic system. . . . As a commonplace instance of the siphoning of money out of defeated lands for reparations, Italy is set to ask a loan of \$100,000,000 from the U.S., to be used to pay the \$100,000,000 demanded of her by the Russians. . . . The latest Russian pre-fabricated house, made of concrete and gypsum in one mass, except the doors and windows, is set up in four days. It consists of three rooms and a kitchen; is reported to be water-proof, resistant to heat and cold, and is heated from a central kitchen range.

—JULIUS F. SEEBACH

A YEAR AND A HALF after VE Day, a million and a quarter men, women, and children are "displaced persons" (DP's). Uprooted by the war, they are unable to return to their former homes or dare not go back for fear of religious, racial, or political persecution. Two-thirds of them are in camps in Germany, Austria, and Italy, facing moral disintegration through enforced idleness. The other third are precariously shifting for themselves outside camps.

The International Refugee Organization (IRO), which is slated to succeed UNRRA in grappling with this problem, is waiting to be born. To bring it into being, 15 countries must ratify its constitution, which has been approved by the United Nations. The United States, which is to foot 45 per cent of the budget, was one of the first to sign, but this does not become effective until both houses of Congress approve. The Senate has already given its approval.

In the House, the resolution (H. J. Res. 139) awaits the action of the Foreign Relations Committee. Early and favorable action is expected, and is urgently needed, so that IRO can take over when UNRRA expires on June 30. But IRO cannot solve the problem of DP's unless immigrant-receiving countries make provision to let them in.

THE TOUGH JOB facing IRO is to find countries which are willing to receive these "non-repatriables" and to help them fit into a normal pattern of living. The United States has at least one-half the total population and resources of the non-devastated countries which might reasonably be expected to offer haven to DP's. But there is tremendous resistance in the thinking of the Amer-

ican people to opening the doors to refugees. The attitudes of Congressmen in this respect are in large measure a reflection of the attitudes back in the home districts.

President Truman has asked Congress to liberalize the present immigration laws so that we may help to solve what he calls "one of the most poignant and difficult problems left in the wake of war." But bills in this direction have met with a cool reception. There is one, however, recently introduced by Representative Stratton of Illinois (H. R. 2910) which has fairly wide support. It is entitled "Emergency Temporary Displaced Persons Admission Act" and provides for the admission of 400,000 persons in the next four years, outside the regular quotas. This would average less than one new person per thousand of population per year.

THIS BILL IS BACKED by the "Citizens Committee on Displaced Persons," a widely representative group of labor, business, and civic leaders, including such prominent churchmen as Charles P. Taft, Dr. Samuel M. Cavert, Dr. Henry S. Tucker, and Cardinal Spellman. The bill has been referred to the House Judiciary Committee, and hearings will probably be held near the end of April.

Congress will be working under increasing pressure from now until the time of adjournment. The sooner this bill is reported out of committee and the more articulate its popular support becomes, the better chance it will stand of passage. The Christian conscience is becoming increasingly aroused to the need for prompt and effective action.

—ROBERT E. VAN DEUSEN

Long-range Planning Needed

By STEWART W. HERMAN

French Protestants, struggling against heavy odds to establish their churches, will need much help

FRANCE HAS ALREADY received a great deal of help through the World Council of Churches. Over 40 wooden chapels or parish buildings have been sent, at a value of \$5,000 each. Pastors' salaries have been supplemented to the value of \$13,059 and additional help has been given for re-equipment and relief of pastors to the tune of \$23,380. We have provided \$9,235 to help Christian institutions regain their efficiency and cope with postwar problems. For the subsidy of church papers and religious books, \$16,919 has been given, and \$7,148 has been expended for vehicles to facilitate travel and trucking. Training centers, evangelization, theological scholarships, aid to church schools, etc., have cost \$46,642.

These items alone make a total of approximately \$327,840, which puts the relatively small Protestant Church of France in the forefront of those effectively aided by the combined efforts of the churches of America, Sweden, Switzerland, Britain, and Canada. Most of the help from America has been channeled through Church World Service, but the American Section of the Lutheran World Federation is represented by a separate sum of approximately \$49,900.

To appreciate how much all this help has meant, it must be recalled that most of it was sent by special banking arrangements which greatly enhanced the dollar value. Nor does this represent a grand total of all aid to Protestant France. It does not include the monthly budget of the Chris-

tian social service (CIMADE) teams, to say nothing of the contributed goods which were sent in after the liberation.

WHERE DOES THIS put us so far as postwar aid to France is concerned? Is the job done? A few weeks ago I made a brief trip to France. Lyons was the chief object of my journey, because I wanted to see the important work now being done there among Protestants. This mid-French city is a huge industrial area. Of its more than one million inhabitants, there are only approximately 18,000 members of the Reformed Church. The local Lutheran church is very small. And it was here that the *long-range* problem of postwar religious reconstruction became most vivid.

The collapse of France in 1940 and the awakening of a patriotic resistance movement occasioned the beginnings of a religious revival. Admittedly, this religious revival did not take on the size which optimists in the midst of the war expected. However, the French church was shaken awake. In Lyons, for example, there had been only one huge parish for all the 18,000 Reformed church members, who were expected to come from all corners of the great city to attend services in a single downtown church. It was as though Lutherans from the far-flung suburbs of Philadelphia were expected to attend services in Holy Communion Church on Chestnut Street!

Five years ago a new minister, Pastor Eberhard, was called to the Re-

formed church at Lyons and he began a process of decentralization which involves setting up six or seven sub-churches in strategic areas where hundreds of Protestant families have settled. For the first few years one such congregation of three or four hundred families had to worship in a tiny wooden shack in a suburban backyard. Finally they succeeded in building a small church which is the pride and joy of the neighborhood.

TWO AMERICAN FAMILIES lost their boys in France during the war. As a memorial to these sons they provided a sum of 5,000,000 French francs, approximately \$25,000, for aid to Protestants in Lyons. With the money the Lyons central church has purchased two parsonages for their pastors, all but one of whom live far away from their preaching station, for Lyons—like all the world cities—is filled and overflowing with an increase of population owing to the war.

I visited another section of the city where a plot of ground has been bought with a gift of American Presbyterian money. This site on a busy street originally contained a building which was destroyed in an American air-raid. Now there is nothing but a gaping cellar hole. A church will arise, but it is unfortunate that the parish feels compelled to sell the best part of the lot in order to help pay for the erection of a building, which will hide its presence in a side-street facing a garage. Pastor Eberhard told me that the Protestants of Lyons could not yet afford the luxury of putting the new building in the location which it ought to enjoy.

In some senses, this work at Lyons does not correspond to the idea of the emergency postwar reconstruction effort. Yet it is no less important than

the types of aid being given to war-stricken countries such as Holland, Germany, and Poland. Furthermore, it represents the sort of task that continues to demand united Christian action in the years ahead, after the immediate postwar needs of Europe have—as in the case of France—been largely met.

WHY CAN'T THE French Church attend to its own church extension? Part of that question is not only purely financial, but definitely the result of the war. At the present time the American dollar is worth about 120 French francs. In Switzerland you can buy over 300 francs for the dollar, which describes the real value of the franc on the international monetary market. Cost of living in France has risen astronomically in the last few years, despite recent efforts to lower it.

The state of the budget of the whole French church is reflected in the household budget of the average French pastor, whose salary would not even be 7,200 francs if supplementary funds had not been sent to France for the last two years by the World Council of Churches. You will remember that Dr. Michelfelder, on behalf of Lutheran World Action, appealed for special Christmas clothing parcels for Lutheran pastors in France in 1945. Pastor Eberhard told me that, if it were not for American clothing which had been received from various sources, he and his family would have been in very serious straits.

Help which has come from America, not only since the second World War, but after the first war as well, has helped to keep Protestantism alive in Lyons. If France is to live again and become the great nation which she once was, Christian reconstruction—in every sense of the word—must be supported.

Japan as Kagawa Sees it Now

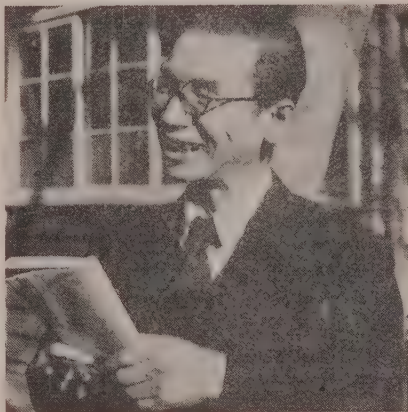
By T. BENTON PEERY

Intense efforts are being made, especially by Kagawa, to convert the Japanese to Christianity. Kagawa is optimistic about the results. Others are not optimistic

"BEGGAR FOR CHRIST" is what Dr. Toyohiko Kagawa has recently been calling himself. Certainly he is the biggest beggar for Christ in the world. "Christ for Japan and Japan for Christ" is the daily prayer which is the nearest to his heart. Moreover hardly a day or night is lost since the three-year nation-wide evangelistic campaign was inaugurated on last June 9.

He is constantly traveling throughout Japan for evangelistic meetings and finds no time to rest. Traveling in overcrowded third-class trains, often sleepless and continuously standing in a car for a long distance, is itself no easy task even for an ordinary man. Yet he is doing it. Wherever he goes no hall or school auditorium is big enough to hold his audiences. He is the moving spirit behind this movement to win Japan for Christ under the auspices of the United Church of Christ, representing nearly all Christian denominations.

Mrs. Kagawa had let us in. By previous arrangement with his secretary at the office at the United Church, we knew he had returned from his most recent tour and would receive us at his home. The Rev. Kiyoshi Hirai, Lutheran pastor, and I, drove by jeep through a devastated section of Tokyo to his humble home. This was occupied by three refugee families, and he was living in a small house back of the kindergarten connected with his church. Sitting in a tiny room with no heat—so that we kept on our coats—Dr. Kagawa received us courteously, and spoke with great en-



Kagawa, Japan's famous Christian

thusiasm. His health and appearance were markedly improved since either of us had last seen him. During the visit we had the customary tea, and delicious dried persimmons proffered to honored guests.

"What have you been doing the past year?" "Preaching," almost explosively came back the reply . . . then, "relief work," more quietly. He is a preacher for Christ, first and foremost. During the last six months he has spoken to over 1,500,000 persons. He has visited all parts of Japan from Hokkaido in the north to Kyushu in the south. Every Sunday he occupies a pulpit somewhere.

"WHAT PROGRESS is Christianity making?" "There is a spiritual revolution among the Japanese, particularly among the people in the country," Dr. Kagawa

said. "Since last June we have had 34,000 converts to the Christian faith." In the last 12 days of meetings in three prefectures in southern Japan there were 10,349 converts. Preaching three times in one day in the town of Yamaguchi there were 2,000 converts. These figures represent his most recent undertaking, just before returning to Tokyo.

"Are you satisfied with this progress?" "Yes, the revival of Christianity in Japan has been like a flame of fire. One year ago converts numbered 50 per day; today there are 10 times as many, 500 per day. We need one church in each of 10,000 villages. Country people are like plants that have their roots in the soil. Japanese people must be rooted in Christianity."

Dr. Kagawa attributed the revival of Christianity in Japan to the following factors:

Firstly, freedom of religion brought about by General MacArthur.

Secondly, desire of the Japanese to elevate their moral standing. He said by Japan's defeat the Japanese realized their low moral level as compared to the other countries and consequently have desired improvement of their morality, to live in the spirit of purity and cleanness of life.

Thirdly, Japanese religions—Shintoism and Buddhism—have been "sleeping." These have religion at the beginning and end of life, and nothing between. Christianity, however, gives real spiritual living.

Fourthly, Communistic sympathy has become "very strong" in Japan as was evidenced by the 1,700,000 votes cast in the general elections last April for Communistic candidates. Many Japanese have taken an aversion to this growth of "materialistic" feeling and

have turned to Christianity.

"WHAT ABOUT rural work?" "There is a great future for Japan because of a great spiritual awakening particularly among the farmer youth. I place great emphasis here now. In the country the people are rooted. City people are always moving, going in and out. Rural people stay put. But there is the great need for missionaries and pastors. Converts must be followed up by work of the pastors. Whole villages can become Christian today but there are no pastors and none to teach the converts the fundamentals after the surrender to Christ has been made."

Dr. Kagawa is not greatly concerned about rebuilding churches right now. The cost is too great. Inflation is the biggest problem Japan is facing. Later on this inflation will gradually subside and churches can be built more cheaply. With building costs 100 times higher than in prewar days this seems good advice.

The evangelist is also an adviser to the Ministry of Welfare and is busily engaged in various relief works for war orphans, war refugees and repatriates, and helping to solve the acute food situation. Also as president of the Co-operative Union, he is the moving spirit in promoting the Christian co-operative movement as the only alternative to capitalistic or communistic systems.

DR. KAGAWA'S STATUS as a member of the House of Peers is still "pending" over whether he is subject to purge on account of his activities during the war. In such circumstances, he has not been active politically, it was said. He was appointed a member of the House of Peers by Emperor Hirohito last year.

He said the Japanese people have been "very fortunate" in having

prayerful General MacArthur as the commander of the Allied powers in charge of the occupation of Japan. "General MacArthur is an honest Christian," Dr. Kagawa said. He will go down in world history and with a high place in Japanese history because:

Firstly, he has been tolerant in treating the Japanese—the enemy—in giving them food; secondly, giving the Japanese a new democratic constitution; thirdly, emancipation of women; fourthly, abolition of prostitution; fifthly, labor union laws fostering the growth of labor unions; sixthly, agrarian land reforms, and other reforms.

I was thanked for the generous Christmas offering of 10,000 Yen given him by U.S. soldiers for the Japanese Christians. Dr. Kagawa is using the money to support his three evangelists, Fujiwara, Tsuru and Ogawa, at 400 Yen

a month each for the next six months.

As Pastor Hirai and I left the house and walked down the muddy lane oozing with the spring thaw to the waiting jeep, we were silent. We had talked to one utterly consecrated to the cause of Christ. We had visited one of the great Christians of our generation, the "beggar for Christ" in Japan.

Perhaps Kagawa is too optimistic in his reports. There is no revival sweeping the land. Japanese are not quick to "join," but are serious inquirers. The "converts" are those who sign cards stating their interest in Christianity, or perhaps their intention to become Christians. Dr. Kagawa's enthusiasm is contagious. He is needed to capture the crowds. But the work of Christianizing Japan will likely be quietly done by the slower growth of the seed of the Word in the good soil of honest hearts.

Thanks to the Old Man

By ONNIK MARASHIAN

A young man travels on a train in Egypt . . . sees a quaint fellow take off his hat when passing a church . . . and then something happens . . .

JUST AS THE TRAIN began to pull out of the station, an old man came panting down the aisle and took his seat in front of me. I began watching him carefully. That is my principal pastime when traveling. I look my fellow-traveler straight in the face. I study his clothes and expressions. I peep into the book or magazine he has, and then try to think out the kind of person he is. Is he bachelor or married? Has he

a sweet little wife or a nagging witch? Does his business go well? Of course, I never know if my guesses ever come near the truth unless I talk with the man—something I never do because of my timidity. Anyway it doesn't matter much. So long as my mind and attention are kept busy during the journey, I don't care whether I am right or wrong.

So, as soon as the old man sank comfortably in the seat, I straightened myself a little and began my traveling hobby. "He must be around 65," I told

Onnik Marashian, a resident of Cairo, Egypt, is an editor of "The Egyptian Gazette."

myself. "Look at his white hair and his face." He had a wizened, reddish skin, with folded dunes piled up by the destructive wind of time and pinkish canals criss-crossing his cheeks. He had big fleshy ears and little, gray eyes with an I've-seen-life-at-its-worst look in them. His enormous white mustache and rimless oval-shaped spectacles added an attraction to his physique.

He was dressed rather shabbily. A big, heavy overcoat with the air of having resisted the wear and tear of time, covered him from shoulder to his trousers' shanks. Hiding his apparently tousled silver hair, was a large cap whose visor was drawn right over his eyes.

Although he had opened a book, he wasn't making much use of it. He was staring out of the window at the fleeting landscape. I craned my neck to get a better glimpse of the book resting on his lap, but I couldn't read anything of the title. "Probably he is reading some heavy stuff," I tried to convince myself.

THEN I STARTED my guesses about him. This man's wife is still living, I thought, and he's had a very happy life with her. He has two sons and two daughters, all of them married. And he likes his grandchildren; he simply dotes on them. He doesn't work now, and is awaiting death calmly.

Having exhausted the necessary evidence to carry on my surmise of the old man, I looked for somebody else. But there weren't many passengers—not picturesque ones, anyway. Again I turned my attention on the old man.

"Who knows what's the title of that book?" I wondered. "Whatever it is, it mustn't be very interesting." I hoped the book would fall from his lap, so that I could stoop down and pick it up,

glance at the title and hand it back to him, with maybe a little comment on reading books in trains.

But the book didn't fall and I grew tired of him. I wished he would get off at the next station, and a nice young lady would take his place. Nothing of that sort happened either.

I began looking out of the window. The scenery wasn't fascinating—just stretches and stretches of green flat land with gray highways here and there creeping like cobras. A high, red church steeple appeared in the distance, with cottages clustered snugly around it, basking lazily in the pleasant warmth of spring sunshine. It was nice to watch this church and cottages—nice but nothing more. It was a treat to the eye to see this pleasant break in the monotony of color: red and yellow surrounded by green.

AS WE CAME NEARER, the old man seemed to have noticed the church steeple too. Then quietly he took off his hat and bowed his head a little.

"Now why does he have to take off his cap?" I asked myself. "Why should he be stupid enough to expose his old head to the wind rushing in from the window? Look at him. His hair is fluttering like a flag and he doesn't care a hoot about it. . . . What are caps made for, anyway?" And unable to reach a conclusion, I grumbled to myself, "Some folks are just plain crazy."

When the little church and its high red steeple passed out of sight, the old man put his cap on and looked out of the window just as before. This set me to thinking. Surely there must have been some connection between the church steeple appearing through the window and this old man taking off his cap. Oh, yes, there was some connection. It was this: the man saw the

church and he happened to be a very devout man and the church appeared holy so he took off his cap and bowed his head inconspicuously, reverently.

But why did he have to do that? Was it a custom or something? I tried to remember whether we had been taught to do that in Sunday school when we were kids. No, never. We had learned to do lots of things but not that.

This act of the old man seemed at first stupid, childish, naive. All those years I had lived so far away from God that I wouldn't, I couldn't, understand the apparently funny actions of God-fearing people. This busy world of ours had made me forget that there was something higher than the material things of life.

To me churches were mere buildings with some architectural beauty. People going in and out of churches on Sundays were just people with a curious but unnecessary belief in the supernatural. I couldn't realize God was in each of those churches and the devout people there. I couldn't realize God was everywhere on earth where there are sincere love and friendship and unselfishness. All those years I had been too busy with getting an education and looking for a comfortable position for myself to give much thought to God and my fellow-human beings.

THE TRAIN KEPT puffing along and the landscape changed and changed but I didn't look out anymore. There was an uncomfortable feeling within me—a feeling of dissatisfaction for not having done something which should have been done. I was angry at and ashamed of myself. Angry, because I had scoffed within me at a poor old fellow for his reverence and devotion. Ashamed, because I hadn't done what the old man had done.

That uncomfortable feeling grew and grew within me. I felt vexed and uneasy. But I couldn't do anything about it. I felt humiliated and helpless. "Why did that old fool take off his hat, and I didn't?" I kept thinking reproachfully. A sense of guilt filtered through my whole self. Why didn't I bow my head a little? Why did I keep on sitting with my legs crossed, and my new, gray felt hat cocked at that rakish angle?

The very thought of my seemingly irreverent posture made me feel more self-conscious. I shrank within myself. I am sure I gradually turned crimson, and my eyes looked downward, not daring to meet those of the old man. My hat weighed more and more heavily on my head, and its brim seemed to squeeze the wits out of me. I didn't know what to do. I felt uncomfortable all over, from head to foot.

Inwardly I felt much worse. I guess that is what they call conscience.

It wasn't the mere trifle of taking off hats that troubled me so. It was more than that. Here was I, a young man of 22, who for years had forgotten the existence of God, who had disregarded all the good that lived in human hearts in order to run after the selfish interests of my ego.

ALL OF A SUDDEN the insignificant act of an old man had changed my whole inner attitude. There was a struggle within me. I remembered the old days when I used to go to church in our village every Sunday and sing timidly in the children's choir and listen to the preacher, although I couldn't get a word he said. And when I grew up a little and thought myself wise and sophisticated, I was skeptical of God. I forgot him.

I recollected all this and felt guilty in the face of God. There was an in-

tensely growing desire in my heart to make friends with him again. I felt like going to him and talking to him personally, heart to heart, just as I used to do when I was a child. I remember I used to say, "O God, Fred snatched my marbles today. Please make me strong so that I can get my marbles back from him. Amen." This kind of prayer used to give me a sense of satisfaction and self-confidence.

Suddenly I felt like re-establishing relationship with God. Of course I wouldn't ask for my marbles. There were lots of other things to ask and

thank for. "It worked in my childhood," I convinced myself; "why shouldn't it now?"

This thought kept me busy till the red-brick roofs of the town I was to get off at appeared on the horizon. When the train finally came to a stop, I stood up and, touching the old man's shoulder I said, "Thanks for the tip," as if I'd chatted with him for hours. He looked at me in stupid amazement and feigned a forceful smile, expecting an explanation. But I left him without looking back and, descending from the train. I headed straight to the nearest church.

Education—Plus

By HELEN K. McGARVEY

At a church-related college, students can count on the friendly teamwork of parents, faculty members, and pastors of their congregations to guide them in finding themselves

THERE IS A LARGE FILE of letters at Thiel College, written to members of the faculty by parents of the students. The letters express the appreciation of parents for the personal guidance their sons and daughters have received at the college. They are evidence of the importance which parents place on the guidance program of the church-related college.

Probably you ask, is there anything unique about the personal guidance program in a church-related school? It is certainly not in the planned program or in the techniques used to make that program effective that the church-related college differs from a college that is not church-related. Thiel, for example, like any other good college is, in its guidance program, concerned with the social, physical, emotional, and

spiritual development of the student or the education-for-the-whole-man. It is, however, in the intangible "something more" that cannot be measured by mechanical devices that the church-related college is distinctive. This "something more" makes it possible for the college to graduate men and women who are not only intelligent citizens but stewards of God—men and women who will practice Christianity in whatever fields they may labor.

It is not easy to give a satisfactory definition of this "something more" which the church-related college offers its students in a guidance program, but its ultimate effect is unmistakable. Tests and inventories will not measure it, nor can it be written into the personnel record in concrete terms. Nevertheless it evidences itself forcefully in



Miss Helen McGarvey is Dean of Women at Thiel College, Greenville, Pa.

three particular phases of campus life.

PERSONAL GUIDANCE BEGINS at Thiel with the pastors of the Pittsburgh Synod. These friends of the college are continually presenting the program of the college to their young people. Often they invite members and students to participate in church programs. Often these pastors visit the campus with prospective students who, before they enroll, have discussed their plans with a qualified adviser. These pastors are in no small measure responsible for the spiritual sensitivity that goes into this "something more."

These pastors not only recruit students for the college but they maintain their pastoral contact with them through their college years. All cases of discipline of a serious nature are at Thiel College referred to a discipline committee. One of the first acts of this committee is to call in the pastor for consultation. His knowledge and understanding of the student, particularly his family background and home training, make it possible for the committee

to be of greater service to an erring student.

During my years on the Thiel faculty there has not been a single problem of a serious nature in which the student's pastor has not given invaluable help to student and faculty in bringing about a satisfactory adjustment. The availability of these pastors of the Pittsburgh Synod in the critical days of a student's college career is part of this "something more" in the program of a church-related college.

RECENTLY THE PRESIDENT of Thiel College visited one of the large industries near Greenville. After finishing his business, he went to the laboratory to visit with a Thiel alumnus who was employed as a metallurgist. The first question the young man asked about the college concerned the professor under whom he had studied chemistry and who had served as his adviser for three years. He wanted to know how the professor was "holding up" under the pressure of the added teaching load due to the increased student body. When the visit ended, the president was asked to take a personal message to this former professor.

This close personal relationship between students and professors is also part of the "something more" in the personal guidance program of Thiel College and other church colleges. This relationship is "something more," because every faculty member has been selected not only for his professional achievement but also because of his Christian character and participation in religious activities.

A personnel committee is responsible for the planning of the guidance program, as well as a continuous evaluation of it. The dean of men and dean of women, together with other mem-

bers of the faculty, offer special services, such as testing and test interpretation, remedial reading, orientation, adjustment of personality problems which are of a non-academic nature, social education, and placement. But the successful activation of the Thiel College personal guidance program is the responsibility of each individual member of the faculty. Ten to 15 advisees are assigned to each faculty member. To these students, the faculty member is academic counselor, vocational counselor, personal guide, and friend.

The adviser meets with each student at least three or four times a semester and writes to the parent twice during that time. A carbon copy of each letter is sent to each Lutheran student's pastor at home.

When the student decides upon his major field of work, he is assigned to a professor in that department for counseling. In most cases, the adviser in the major field works with the student for three consecutive years.

This continuous and helpful contact between student, faculty, parent, and pastor is still another phase of the "something more" which is offered in the personal guidance program on a church-related college campus.

FORTUNATE IS THE COLLEGE CAMPUS, which like Thiel's campus, has the full-time services of an effective chaplain. On our small campus the chaplain's duties are many and varied. In addition to teaching the Bible and philosophy courses, in which classes he does some of the most effective group guidance that is done on campus, he plans and conducts chapel services four days a week, develops and co-ordinates the religious activity program on the campus, and helps students attain spiritual

maturity through individual religious counseling.

The 20-minute daily chapel service with its liturgy and well-prepared meditations is an inspiration to students. A disabled veteran—an older fellow who was experiencing difficulty in adjusting to civilian life—commented at the end of his first semester on the Thiel campus that his greatest source of help in making a personal adjustment was the daily chapel service.

Some people expect a church-related college campus to be free from problems of a moral nature. This is too much to expect. Just as the normal Christian home has problems, so does the normal Christian college community. It is highly probable that because of the "Christian atmosphere" of these campuses, situations become problems which on other campuses might be accepted or ignored. But like the Christian home, the church-related college looks to God as the source of moral truth, and on the basis of that truth recognizes these moral problems and works to improve the situation.

The wide-reaching influence of the chaplain's personality and his activities in the lives of students on a campus are part of the "something more" which is claimed for the personal guidance program of the church-related college.

THESE INTANGIBLES—the varied services of the pastors of the churches of the synod, the influence of Christian faculty members in the lives of students through a continuous, personal counseling relationship, and the influence of the chaplain and his work in creating a wholesome college environment in which the student worships, works, and plays—these are the "something more" which the church-related college gives to personal guidance.



Quiet, Please!

By WILLIAM DINWOODIE

Cleveland journalist attends 200 church services a year, in all sorts of churches, and finds irreverence in most of them

IT'S TIME TO GIVE a few minutes' thought to the etiquette of church worship. Nothing adds more to the quality of a service than a quiet, reverential attitude before and after the opening processional. Nothing does more to kill the spirit of worship and meditation than thoughtless whispering and before-service visitation.

Yet some of our best people, who observe the social graces through most of the week, are among the worst culprits in church. They seem to regard the church as a counterpart of a club—rather than as a house of worship devoted to the service of God. If there are any Emily Post rules that would serve as a guide to proper church conduct, they have overlooked them entirely.

This point came home to me with telling effect at a recent Sunday morning service in a downtown church. I was an early arrival and took a seat at the side and about half-way down the nave. Pews around me filled rapidly and people were moving down the center aisle in steadily increasing numbers.

Presently I was aware of a low hum of whispering that rose above the shuffling feet of the late comers. Voices of two women came to me from the pew at my back.

"Notice that hat Margaret's wearing?" one asked.

"No, where is she?"

"Over there near the center window; the seat in front of that bald-headed man."

"I see her now and the hat—why it's a brown and red turban. Unusual, isn't it?"

"I'll say it is and you know what?"

"What?"

"I saw one just like it in May's basement this week—\$5.98."

"You don't say. Why—"

AT THIS POINT there came welcome relief in the opening notes of the organ and the singing of the choir in the processional.

But for me some of the luster had gone from the service. I couldn't forget the gossiping women behind me. They had upset the peace I sought in a quiet hour of meditation. I had a feeling of being cheated, of losing something that was rightfully mine.

Perhaps, you think this is an unusual example. Unfortunately, it isn't. As the church editor of a metropolitan newspaper, I attend approximately 200 church services a year. In less than 30 per cent of the churches—Protestant, Catholic and Jewish—is there a true spirit of reverence from the time the worshiper walks inside the entrance. Too often he is met by idle chatter in

Mr. Dinwoodie is church editor of "The Cleveland News."

the outer hallway and it follows him to his pew.

I could understand this thoughtlessness and perhaps excuse it if the subjects discussed were pertinent to the work of the church. They aren't. Some time ago I made a record of the conversations I'd overheard in a single week while waiting for services to begin. Here are a few of the subjects that went down in the record:

BABY CHARLEY'S new tooth . . . the rise in steel stocks on the exchange . . . a new reducing diet . . . illness of a Mrs. Smith . . . business to come before the next lodge meeting . . . the nice fellows at a dance the preceding night . . . the trouble a rabbi experienced in getting his board to agree to a leave of absence.

Notice that only one, the last, has any connection with the place of worship and that one might well have been considered after the service.

Clergy of all faiths are not unaware of the problem. Several of them told me they put up with it because some of their best people are the worst offenders. A few said they had made fair progress in curbing the evil by devoting two or three sermons a year to proper church practices.

Still more effective seems to have been the forthright tactics of a clergyman in a suburban church. This pastor, a kindly old gentleman, noticed the young people and grownups who attended his services were lacking in what he was pleased to describe as "proper respect for the Lord's house."

Before the opening of the service, there was a shuffling of feet and tittering among the children in the rear pews. Men and women, sitting nearer the front, were inclined to look around and whisper among themselves.

One Sunday morning the pastor came in unnoticed from a door at the rear of the church. It was a few minutes before the scheduled time for the opening of the service and he carried in his right hand a stick he used frequently in directing congregational singing.

Seeing several boys scuffling over a cap, he brought his stick down sharply across the back of the pew. Then he whirled around and struck the back of a pew of giggling girls.

The noise of scuffling and giggling stopped. An air of unreal quiet settled over the congregation.

THE PASTOR PAUSED for a moment, tucked the stick under his arm and marched toward the front, every inch of his sturdy figure fairly bristling with indignation.

Coming to the altar rail, he turned to face the crowd and what he said will never be forgotten by those present.

"I'm heartily ashamed of the lot of you," he began gruffly. "You come to church as if you were going to a picnic. Anybody would think you didn't have proper respect for the church.

"I've put up with your foolishness as long as I'm going to. When you come in that front door center your thoughts on the things of God and make a prayerful resolve to go out of here better men and women and boys and girls than you were before."

News of the pastor's summary action spread quickly among all his parishioners and he never found it necessary to lash out against the evil again.

Certainly some drastic measure is needed if we are to bring a true spirit of reverence to our places of worship. People who go to church each Sunday hungry for spiritual nourishment, don't want to be bothered by the intrusion of trivialities.

Lions' Den is Deserted

By Ralph D. Heim

The story is told in Nahum, Chapter Three.

THIS IS THE THIRD POEM of Nahum, and is his second triumphal ode. He has foreseen the end of Nineveh, capital of Assyria, enemy of Judah. That has stirred his patriot heart to song. He hopes to cheer his fellow Judeans into trusting that their great God will do this glorious thing for them and their world.

The people of Judah needed that encouragement. They had seen Northern Israel, their sister state, succumb to Assyrian power.

Amos had warned the Israelites that Assyria would appear at their gates. They were able at first to buy her off with enormous tribute. Then in 722 B. C. the Assyrian Sargon II destroyed Samaria, their capital, and carried the people captive to the vicinity of Nineveh itself.

Judah had begun to have trouble with Assyria about the same time. Her kings thereafter were everlastingly staving off disaster. Sometimes they allied themselves against Assyria and trembled lest there be reprisal. Again they allied themselves with Assyria and suffered disdain on the part of their neighbors. Often they bought neutrality at a great price.

The high point in all this interplay of world politics was Sennacherib's invasion of Judah in 701. The story is told in II Kings 18:13—19:37 and in Isaiah 36 and 37. The Assyrian, as his own account states, penned King Hezekiah "like a bird in a cage in Jeru-

salem." However, calamity to Sennacherib's army saved Judah.

NAHUM SAID IT in his first and second poems, and now again—God is strong; he will deliver his people; he will destroy Nineveh so that Assyria will be no more; then Judah will be free.

This third poem has six parts. In the first (verses 1-4) the prophet characterizes the city, gives a glimpse of the coming attack and states the reason for the city's fall. Nineveh has been a cruel robber, killing like a predatory beast.

The second verse is as vivid as poetry can be. You hear the very noise of the battle in lines that speed along like the speed of the battle itself. Whips crack. Chariot wheels start rattling. Horses tear along. The chariots jounce over rutted streets.

The charioteers and horsemen wield their swords and spears like sickles in grain. The result is fearful carnage with bodies strewn so thickly as to seem an endless carpet.

Assyria has been like harlots who entice men to ruin. She has had the attraction of a candle for moths. With many promises she brought nations into alliance. When convenient, they were placed in subjection and destroyed.

IN THE SECOND PART of the poem (verses 5-7) Nahum shows the fallen city and her people exposed to the taunts of the nations. He takes the reader first to a victory parade in which the captives are exhibited shamefully and pelted with filth by the spectators.

Then the site of fallen Nineveh itself appears. It is so ghastly that passers-by will hasten away in fright and consider the spot accursed. Always, too, there is not a friend to regret the fate, no sympathizer, none to support or console the survivors.

Part three (verses 8-10) reminds the reader of the fate which Nineveh wrought on ancient Thebes of Egypt—a fate now to be her own. Today the ruins of Thebes are known as “the mightiest ruins of ancient civilization to be found anywhere in the world.” But, even so great a fortress had been unable to defy destruction.

Thebes had been ruled by a great Ethiopian dynasty. She had been an important city for nearly a thousand years. She had secured for allies what we know as Libya and the Somali coast.

All of that did not spare her. Ashurbanipal himself described the end: “That entire city . . . my hands captured silver, gold, precious stones . . . parti-colored raiment, cloth, horses, and people male and female . . . two tall obelisks I removed from their place and took to Assyria.” (Those obelisks have been found in ruins of Nineveh.)

IN PART FOUR (verses 11-13) the Judeans are assured that there will be a similar fate for Nineveh, notwithstanding her strength.

Verse 11, although obscure in meaning, speaks of Nineveh’s powerlessness when the former pursuer will become the pursued. Then her outlying fortresses will offer little resistance. The enemy will be as eager as people are for the first ripe figs and the forts will fall as easily as such figs fall. The defenders will be unable to act the part of men. There will be treacherous citizens to aid the enemy. When fire has

burned the bars of the gates they will fall open for easy entrance. Already garrisons will have surrendered the outposts which protected the passes and guarded the boundary lines.

In a fifth part (verses 14-17) the poet ironically urges the defenders to put forth every effort, although the utmost will be futile.

They must fill the moats which protect the walls, and secure ample supplies of water for drinking and putting out fires. Although there was a great aqueduct, it could doubtless be destroyed by the enemy early in the siege.

They must garrison and supply the towers and turrets on the walls. They must man and supply the outlying bulwarks of the city. The walls will need to be constantly repaired after destruction by the battering rams. So they must be busy making bricks.

In three verses—15, 16, 17—there is frequent reference to locusts. That refers doubtless to the great number of the defenders who, however, will be no more dependable than locusts would be. Doubtless there is reference to the number of merchants, too, within the confines of the city, for wherever the Assyrian flag had gone commerce had followed, even as in our day. Yet they will try to flee in droves like locusts.

WITH PART SIX (verses 18, 19) there is a quick change. The meter becomes that of the dirge. This is a “joy to the world” hymn of another type. Addressed to the city, it recites her epitaph. The lines have a quiet and stillness that make most of us like them best of all in Nahum, despite their terrible meaning.

A king was viewed as the shepherd of his people. The shepherds (kings) of Assyria are in the sleep of death. The nobles of the land exist no longer.

as mortals but as particles of the dust to which they have returned. The surviving population, now refugees in mountain caves, will never again be gathered into a nation.

Nineveh is bruised, and wounded to death. But those who might be mourners will only applaud!

First mention of Nineveh in the Bible is in Genesis 10:11. Nimrod or Asshur went out into Assyria and built it. That may have been as early as 3000 B. C. Now Nineveh takes her place among the dead cities of antiquity, a place for the digging of the archeologists.

There are persons in our time who have looked at the palaces of Ashurbanipal. They have seen the statuary from which they can read the history of his times. More important, they have visited the great library of the city and have read the "books" in it. These are clay tablets, some of them inscribed in such minute characters that a magnifying glass is needed. They have found the lenses, too, which were used by students of old in the ancient library. There had been great shelves laden with every type of literature. Some of Assyria's spoils of war had been put to good use!

YET NINEVEH perished, save for the ruins. Two hundred years later, when the Greek Xenophon marched past the site, the name had been forgotten. Peasants could speak only of a city whose leaders Zeus had rendered senseless and so it had been destroyed. But Judah had been delivered! As Nahum had promised, her God had come to her aid.

Nahum left only these three poems. He made no other contribution to succeeding generations. It is enough.

True, he taught no new lessons about man or God. Also, some lament that he was, as they say, only a patriot. They wish he had shown his people how their own records were not spotless. Some sign of pity would have been welcome, too.

Yet he said one thing and he said it well. There is moral law in the universe. No nation can violate it forever. God is adequate to enforce the justice of it and work his long range mercy thereby. Force, fraud, and foulness will fail. Tyranny is suicide. Always those who take the sword will perish by the sword.

(Beginning next week will be a brief study of the Book of Habakkuk.)



IN A BOOK BY George Macdonald, there is a character who, in a moment of great difficulty exclaims, "I wish I'd never been made." To which a wiser friend replies, "My dear, you haven't been made yet. You are only being made. and you are finding fault with the Maker's process."

IN THIS WORLD where lies abound, and where the technique of falsifying truth has become a fine art, the people need the Truth. It is good that they should have accuracy in the statement of facts about this and that—but that they should see Truth as it is in Christ Jesus, that is our task.

—LESLIE F. CHURCH

A Wedding Takes Place

JOAN FLEW AROUND the house all morning. She started to clean the silver, then gave up because her fingers were getting black. She arranged the flowers for the tea table according to the rules she had learned at school. Then she got panicky and yanked them all out of the bowl and left them for me to do.

The one thing she really did well was the dusting. She did that three times for good measure. Apparently she expected all the Fields and Gaitland relatives to finger the furniture for traces of poor housekeeping.

I myself had no such expectations or I would never have let myself propose that they come here for tea after the wedding. Perhaps I shouldn't have done it anyhow. This household was in enough of a turmoil over the event, without adding the excitement of a tea party.

Joan felt responsible for the whole affair. She and the groom's daughter, Ginny, are in the same class at school. Whether their conspiring had any effect on the romance or not, nothing will convince them that they were not cupid's very efficient helpers.

LONG BEFORE MISS FIELDS asked Jerry about being married in our church, I had heard from Joan that Mr. and Mrs. Fields were coming to Eastwick for the ceremony. That would be much easier than taking Grandmother Gaitland and Ginny and Bobby to Miss Fields' parents' home. Before any of the definite arrangements were mentioned officially, I knew that there was to be no reception following the ceremony because

there would be such a small family group present. A tea at the parsonage would be a friendly gesture.

Indeed the tea would have been practically no trouble if Joan had not magnified its importance out of all proportion. I couldn't tell whether it was Ginny or the visiting parents she wanted to impress.

"What," asked Jerry, "is wrong with Joan?"

"You'd think we'd never had a party around here before," I groaned.

"She's asked me half a dozen questions about the ceremony, too. Doesn't seem to have much confidence in her parents' ability to carry this thing off properly."

"I tell myself it is just her age. Still, she's taking years off my life, I'm sure."

"But adding to the stature of your soul. Only a saint could have refrained from knocking her head against the wall when she wanted to change everything on the mantel."

"Don't give me delusions of sainthood! Remember you'll have to live with me when both our children have homes of their own," I cautioned him.

"WHAT DID YOU TELL Mark when he asked whether he had to come?"

"I didn't see any reason why he should if he'd rather go off with the boys. He was only asked out of courtesy."

"Then I won't need to wonder about his appearance. Just when I think my concern on that score is over, he does something like coming to Lenten Vespers in these dirty old corduroy pants. That gave me a bad moment or two."

"At least he and Joan have different kinds of growing pains."

"Well, it does keep life interesting."

"And we'd have more time to concentrate on our own minor irritations. I'm no nearer finding a successor to Miss Fields than I was last week, but I'm not worrying about it quite so much."

"If you can class it with 'minor irritations,' I'd say you'd made great strides."

"Of course, Miss Fields herself has been a trump. She's been having some volunteer help and you should see the chart she's prepared by which they can carry on a lot of her work until we get someone else."

"Perhaps you won't need to fill her place at all, then."

"Be careful where you say a thing like that! I don't want the congregation to get any such ideas."

"But if the work is being done by volunteers, why should they have a special person to do it? Isn't it good to have the congregation doing a lot of it?"

"For a minute I thought you were serious! You mustn't scare me that way!"

"Don't worry, I shall be very discreet. I know how much Miss Fields has saved me this winter.—Now I must dash off to dress or I'll be late to her wedding."

THE CHURCH HAD NEVER looked lovelier than it did with the afternoon sun slanting through the windows.—But I always think that, whether it's the afternoon sun, the morning beams or the soft chancel lights illuminating the beautiful carving of the altar.

There were only a handful of relatives and very intimate friends. It would have been impossible to ask more without offending some people—or inviting the whole congregation.

The bride's mother, looking very festive with a circle of roses and violets perched on her snowy curls, kept looking over her shoulder and talking to me in a stage whisper.

"Very different from what I planned for her. But she's always known just what she wanted."

I couldn't be sure whether it was the service or Mr. Gaitland she meant, so I smiled and nodded, edging a little farther along the pew. She beckoned for me to lean closer. "His mother's going to live with them, you know—and the children! I pray every night that it will work out all right." That she had little faith in the effectiveness of her prayer was obvious.

ACROSS THE AISLE sat the children with their grandmother. They looked sweet and solemnly excited. As Ginny had told Joan, "We've been without a mother so long, it's thrilling to be marrying one."

Bobby's comment, "Boy, am I going to do what I please now," was less encouraging.

Further remarks by Mrs. Fields were forestalled by Jerry's appearance in the chancel.

The bride and groom came down the aisle side by side, without attendants. The simplicity of the service, divested of the usual trappings, brought out the real importance of the occasion. Any faint misgivings I had felt faded away. Neither mothers-in-law, nor step-children, nor anything else would be able to separate such a couple from each other or from determination to make together a truly Christian home.

The benediction was pronounced. The newly married pair turned from the altar. Before Mrs. Fields could "nab" me I whispered to Joan, "Run over and put a light under the kettle."

Personal Problem Clinic

Dissatisfied

I'm a disillusioned housewife. I've been married 13 years and have a daughter of nine years. I am finding housework more and more monotonous and irritating. I'd like to go out doing real things. Money is always scarce, and I can't do the kind of things I have dreamed of so long. In fact, I'd like to have a lot of money. I don't want money for itself, but for the power and influence it brings. I want to use power to do big things—the kind of things that satisfy. Some of them may be ruthless, but no one can accomplish very much without being that way.

Like a little child, you're reaching for the moon. What fantastic ideas! Or are they just feelings? You remind me of Machiavelli, Catherine de Medici, and Marie Antoinette. Only by a rare accident could you ever get anything approaching your wild ideas. Money and power are usually attained only as a result of long-range planning, and that often enough on an unchristian and unethical plane.

What kind of power are you seeking? How do you want to use it? What goals have you in mind? You seem to be extremely vague in your dreaming.

Money no longer carries with it the power it once possessed. Things have changed and they will change more as the sanctity of personality receives larger recognition, and as human rights come to the fore. Even in the days of full *laissez-faire*, when gold was king, money and power turned out to be gloomy disappointments. These things are phantoms. And piles of gold are found only at the end of the rainbow.

Now, lady, come down to earth. Let common sense have its say. What kind of activity is more honorable or worth while than to preside over one's home, to guide and care for one's own chil-

dren, and to share everything with a marriage partner to whom one has given heart and life? Try to see all things from a Christian viewpoint. Service to God and man, beginning at home, is the big thing. It's the kind of thing that lasts and is most rewarding. Almost everyone who has sought power has perished with it.

The humorous side

I'm a Pennsylvania German. My ancestors came over in 1737. I attend church regularly, and I think I'm a good citizen. But wherever I go there's one thing that annoys me. People are always joking about the Pennsylvania "Dutch," and telling stories about them. Why must people pick out one group and poke fun at them? Are we funnier than other people? When will people learn to be more considerate?

Jesting is no respecter of persons—or of groups. Every nationality, race, and group is from time to time made the butt of a joke. Far from any intent to ridicule, to under-rate, or to disrespect anyone, jokes usually indicate good will. Your objection is rather a rarity. Most people like the jokes about their own groups and tell them with relish.

Each race or nationality has its characteristics, not organically inherited, but acquired through the centuries and passed on by social heredity. Some of these traits appear funny to other people, and even to their bearers. Let's try to see the humorous side. Life is drab enough for most people. One of the finer accomplishments of human beings is to learn to laugh at oneself, and to enjoy the unusual marks of other individuals and groups. As Bergson pointed out in *Le Rire*, man is the only animal that can laugh. Let's get the most out of it.

—EARL S. RUDISILL

Democracy is Difficult

The Web of Government. By R. M. MacIver. Macmillan. 498 pages. \$4.50.

Here is a volume on government that should be read both by the political scientist and the earnest citizen who wishes to understand the clash of ideologies of our day. The author who is on the faculty of Columbia University combines profound scholarship and comprehensive grasp of his subject with a simplicity of style and clarity of expression that make his volume delightful reading.

Government is one of the social relationships of the human race. As such it is sustained by a myth which is explained to be "the value-impregnated beliefs and notions that men hold, that they live by or live for." One of these is the myth of authority without which there can be no government. Another is the myth of law without which there can be no order. The authority to determine and enforce law depends upon power, property, and status, the trinity over which government presides. The author rejects the Marxian theory that all governments rest on property alone as well as the Lockian thesis that men instituted government in order to insure property. Yet every government must of necessity sustain a congenial form of property. The traditional classification of governments is discarded as inadequate. The complexity of forms necessitates a classification that indicates the constitutional, economic, and communal bases and also the sovereignty structure.

"Democracy is a form of government that is never completely achieved." It rests on the free responsiveness of the state to the community. This demands the existence of more than one party. Herein lies a fundamental weakness of totalitarianism. It creates its own organization and then demands that all associations in the community be integrated into it instead of government itself being integrated with the multiple forms of associations that arise in every free community. The tendency of government is to assume more and more the functions which these associations exercise. Since collectivism does

not reform man's lust for power, which grows more exacting as power grows, it cannot be entrusted with the advancement of the interests of all groups. Only democracy can do this, but do it only if the people exercise constant vigilance since even the heads of democratic states will be tempted to become authoritarian under the pretense of acting for the general welfare.

Democracy alone has a proper place "for the autonomy, the initiative, the selfhood, the personality of the individual." This makes democratic government a difficult and baffling task since it is seldom wise enough for its responsibilities. Yet even with all its defects it alone can be trusted to preserve that multiplicity of associations which can promote the aspirations of all in the social order.

The myth of the sovereignty of the state is repudiated. The United Nations cannot be trusted to achieve the hopes of men unless the unanimity principle is ruled out. Only a world order regulated by law can do this.

B. H. PERSHING,
Wittenberg College

Israel's Prophets Speak

The Genius of the Prophets. By W. Arthur Faus. Abingdon-Cokesbury Press. 190 pages. \$1.75.

In this volume the author undertakes a difficult task. He brings together the messages of the prophets as they speak upon certain great themes. Instead of studying one prophet he studies many. His six themes become the means of interpreting

the messages, and setting forth the genius of the prophets. The Prophets as Realists . . . As Men of Hope . . . As Confessors . . . As Preachers, The Prophets Speak to Our Day; these are the vehicles for the presentation of the studies. Selections are made from the writings of Isaiah, Jeremiah, Amos, Hosea and others to disclose their insights upon these vital subjects.

The choice of passages is well made, and the interpretation skillfully done. Scholarship is combined with a practical understanding of the religious needs and experiences of men in every age. Actually the prophets are made to "come alive" and speak to the twentieth century as they spoke to their own day. The book is written with an excellent appreciation of literary as well as spiritual values. Interpretations are sound. The prophets are fitted properly into their eras in history. The "genius of the prophets" is made more clear for those who read this interestingly written work.

One minor difference of interpretation may be noted. Dr. Faus regards Amos 3:12 as an expression of hope—"slender, but nevertheless, hope." Many students believe that the prophet's meaning is the exact opposite of this.

Throughout the book, however, the interpretations are valid, vital, and always practically applied. Preachers will find stimulation in this volume.

HARRY F. BAUGHMAN,
Gettysburg Seminary

Psychology up to Date

The Realm of Personality. By Dennison Maurice Allan. Abingdon-Cokesbury. 249 pages. \$2.50.

Dennison Maurice Allan, a Harvard Ph.D., has been professor of philosophy and psychology at Hampden-Sydney College in Virginia for over 20 years. In 1944 he was the James Sprunt lecturer at Union Theological Seminary in Virginia. His lectures have now been published under the title: "The Realm of Personality." It is

obvious from their context that they were beamed at ministers and theological students. Yet any layman with some knowledge of philosophy and psychology can read the book with profit. This is true in spite of the fact that the first three chapters—the rival views of personality, the levels of motive in personality, and conflicts of personality—are rather technical. The latter chapters, particularly those dealing with formative forces in personality and creative aspects of personality, are much more interesting and abound with cases and illustrations, often of famous men, which will be enjoyed by any reader.

Dr. Allan's work is based upon two theses: 1. In psychology a conception of personality is unfolding which is rapidly approaching the original Christian view; 2. the philosophic framework known as "the doctrine of levels" offers the most fruitful synthesis of the facts of psychology and the truths of Christianity. From this standpoint there follow development in character and growth in personality, both of which cannot be understood without the Christian belief in life eternal. The book ends with the assertion, now so frequently made by men of science, that the great problem confronting human society is not further control of the forces of nature, but the vastly more difficult task of controlling the tremendous forces of personality. That gives to the Christian Church its challenge, for without God there is no hope.

The book, although not easy for the average reader, is stimulating and thought-provoking. The author is perfectly at home in both philosophy and psychology and his treatment is from a Christian standpoint. Any person out of college a decade or more will be surprised to discover how antiquated is his psychology. *The Realm of Personality* not only brings him up to date, but forces him to rethink from the standpoint of Christian scholarship many of his previously held positions.

ARMIN GEORGE WENG,
President, Illinois Synod

The Lutheran

Across the Desk

We suggest to our readers that notable portions of the Christian Church have been in error, their mistake being corrected by the lapse of time. We have in mind the controversy which raged between the believers and their leaders of Asia Minor and those for whom the Bishop of Rome was the spokesman, concerning the date on which the faithful should mark the recurrence of the day of our Lord's crucifixion and of his resurrection. We are thinking of course of the controversy which occurred in the period between A. D. 150 and 200, and which happened again some five centuries later when the relation of the church in the British Isles to the pope was in process of adjustment. The argument began about A. D. 150 when Polycarp, pupil of St. John and bishop of Smyrna, visited Anicetus, bishop of Rome.

Polycarp defended the custom of the churches of Asia Minor who chose to hallow the date of the Jewish passover, that is, the fourteenth day of the spring month, Nisan. The western church for whom Anicetus spoke, gave pre-eminence to the day of Resurrection, that is, to Sunday. They recognized the crucifixion by naming the Friday preceding Easter Sunday *Good Friday*. But they insisted on celebrating the victory of God's Son over death rather than his submission to the ignominy of the Cross on Calvary. One claim made by those who insisted on the priority given Sunday was the right of Christianity to have a distinction in its highest day from Judaism.

There was the usual weapon of controversy in the early church, the application of excommunication to one

side by the other. One bishop of Rome, Victor, whose distinctive title in time became Pope rather than Patriarch, was particularly prolific in handing out threats of anathemas. But with the lapse of time, the bitterness of argumentation was softened, and the Council of Nicaea in A. D. 325 was able to adopt and proclaim the rule by which the date of Easter Sunday is now determined. The rule reads that the date of Easter shall be the first Sunday after the first full moon succeeding the vernal equinox and "thus always after the Jewish Passover."

As is true of a considerable portion of ancient regulations, they do not satisfy all those now affected by them. The calendar, as it is followed in secular activities, is the source of irregularities because the year's 365 or 366 days are not conveniently divisible into weeks of seven days. Revisors propose a year so divided that January first is always Sunday, that each quarter of the year contain the same number of days, and the holy days be located in unchanging positions, as Christmas and July Fourth now are.

Some of the church conventions favor a revision in which Easter will have a fixed date, and the seasons of the church year made of an unvaried length. Under the present rule, "Easter can occur as early as March 22 and as late as April 25." The date of Easter regulates the length of Epiphany's allotment of Sundays, the beginning of Lent, the date of Pentecost, and the number of Sundays after Trinity. Proponents of revision of the ecclesiastical calendar by placing the festival of the Resurrection at the same time each

year have something on their side.

But the Seventh Day Adventists stoutly contend that any revision of the calendar that would alter the occurrence of the seven-day period of time would be counter to the Creator's determination, as it is indicated in Genesis, chapter one, and protected by the Sabbath regulations recorded in the Old Testament. This appears to us to be unadulterated fundamentalism.

Where Paul preached

The interest in maintaining the democracy of Greece which the government of the United States is manifesting in a very material form is bound to provide an overtone among those whose Biblical meditations bring them into contact with the missionary labors of St. Paul and the journey of the Gospel of our Lord across "the straits" from Asia Minor into Europe. The inauguration of Paul as king of Greece brings the name of Christianity's herald of ecumenical doctrines whereby St. Paul brought to Athens and Mars Hill knowledge of Him whom they had hitherto titled the Unknown God.

But earlier and more as a factor in divine Providence than a specific prophecy is the contribution of Greece to the world's religious development. Christian scholars attach great importance to the conquest of the Middle East by the armies of Alexander, not because of the insatiable military genius of that materialist but because of the Greek language which his legions and the culture imbedded in the language by the schools of philosophy which flourished prior to the birth of Christ. These scholars affirm that the sharply drawn distinctions for which the language developed in order that Socrates, Plato, Aristotle and others might express ideas of freedom, justice, human

relations, and the more spiritual of man's attributes were of permanent future use when the realities which are spiritually comprehended were preached, debated and finally formulated into doctrines and systems of dogmatic declaration.

Probably the best indication of the familiarity of the apostolic generation with the language of Plato and Aristotle is the fact that excepting the Gospel of St. Matthew, the New Testament was not written in Aramaic—the vernacular of the writers—nor in Hebrew, which might with propriety be called their sacred language, nor in Latin to which the Roman conquest of Palestine might have given a civic priority, but in Greek.

It is also proper to observe that in many sentences of the New Testament our authorities in language make a distinction between the vocabularies of the secular writers of the period of the Apostles and the words occurring in the New Testament's Greek. The late Dr. Adolph Spaeth did not hesitate to teach that the Holy Spirit provided, where necessary, such an alteration in meaning as was required by classical language to make it competent to express truths and principles available to man by that action of the Holy Spirit which we term inspiration. He referred to the process as a kind of baptism.

Despite the assertion of President Truman that only economic and peace-seeking motives have led him to propose financial and military aid to Greece and that nation's recently enthroned King Paul, it could yet occur that in the course of human events further perpetuation of the Greek people and their land is part of the destiny assigned them by the God of nations.

—NATHAN R. MELHORN

Offerings Increase in Synod

By D. L. HEGLAR

STATISTICAL REPORTS for the past year showed substantial gains in membership in the Georgia-Alabama Synod and its

GEORGIA-ALABAMA

auxiliaries, but the greatest gains were financial. Offerings for Foreign Missions almost doubled, and the total benevolence, compared with the year before, climbed from \$40,000 to \$55,000. Total expenditures increased from \$170,000 to \$237,000. Valuation of church property showed an increase of \$145,000.

CHRIST CHURCH, CULLMAN, ALA., the Rev. Cecil C. Helmly pastor, made gains both in membership and finances, but the greatest gain was 30 per cent in communing membership. A new parsonage was completed at an approximate cost of \$11,000.

REDEEMER, ATLANTA, the Rev. J. R. Brokhoff pastor, is having two morning services each Sunday in order to seat the crowds. An average of over 300 attended Lenten and Holy Week services. A recent enlistment program by the Sunday school enrolled 125 new pupils.

HOLY TRINITY, ELBERTON, the Rev. Hugh E. Baumgartner, Jr., pastor, reports an



STOP OFF AT HONOLULU. When 16 Lutheran missionaries were sailing for China on the S.S. "Marine Linx" some weeks ago, they had 16 hours to spend in Honolulu. Members of the Lutheran congregation in Honolulu heard of their coming, and decided to entertain them properly. There was a noonday luncheon of Hawaiian fruit, a tour of the city and of Oahu island, and for the evening meal each of the missionaries was taken to the home of some member of the congregation.

Most of the missionaries were from the Norwegian Lutheran China Mission. In the Honolulu congregation is a woman of Norwegian birth. As she returned home after seeing the missionaries go aboard ship, she found a big

bundle of Norwegian newspapers had been delivered for her. Back to the ship she hurried, and managed to give the papers to the missionaries just before the boat sailed for its Far East destination.

"There were not many dry eyes as the ship backed out into the harbor," reports Pastor H. Edward Hamme. "It was midnight, and in the Hawaiian moonlight the young missionaries could be seen waving their Norwegian newspapers in farewell."

average attendance at Lenten services equal in number to about 75 per cent of the confirmed membership.

THE GEORGIA-ALABAMA SYNOD, in a special session, called by the executive committee April 8, purchased a parsonage for its new full-time president, Dr. C. A. Linn, at a cost of \$20,000. The parsonage is located on Cornell Road in one of Atlanta's most desirable residential sections, near Emory University. The structure is a brick bungalow, and contains ample room for the residence and office of the president. The house is available immediately, and Dr. and Mrs. Linn hope to occupy it by May 1, the date when Dr. Linn takes over the full-time presidency.

At a recent meeting of the Executive Committee of synod, Herman W. Booser was elected as trustee from the synod, to serve with those of the North Carolina and South Carolina synods in the operation of the newly acquired assembly grounds for church workers, at Arden, N. C. The Rev. J. A. Seaboch, Savannah, was elected to the Board of Trustees of the Southern Seminary, Columbia, S. C., to fill the unexpired term of the Rev. R. F. Shelby who has moved from the territory of the synod.

Pastors of Indiana Rural Parishes Hold Conference in Elwood

By ROBERT H. HEINE

RURAL PASTORS of the Indiana Synod met April 14, 15 at St. John's Church, Elwood, the Rev. George H. Volkmar pastor. The

Rev. E. W. Mueller of the Division of American Missions of the National Lutheran Council spoke on "Possessing the Land" and "Rural Mission Opportunities." Synod President F. M. Hanes presented the subject, "Parsonages and Church Equipment," and Pastor Walter Wick, Middlebury, described "Decentralization." All rural pastors of National Lutheran Council churches in Indiana were invited.

National Lutheran Council churches of Indianapolis and Marion County held their

Good Friday devotions from noon to 3 p. m. in First United Lutheran Church in downtown Indianapolis. The 12 NLC pastors in Indianapolis took part in the service. A similar three-hour service was held in Fort Wayne at Trinity Church where Pastors Paul H. Krauss, O. Garfield Beckstrand, John L. Seng, and George L. Jacobsen conducted the service.

The speaker at the interdenominational Holy Week noon-hour services in Logansport was Dr. Charles B. Foelsch, president of the Chicago Lutheran Synod.

HOLY TRINITY CHURCH, MUNCIE, the Rev. L. G. Gray pastor, has spent \$2,000 in remodeling their present church building. The congregation has \$7,000 in a new building fund.

ZION CHURCH, MULBERRY, the Rev. H. J. Currens pastor, has voted to contribute \$200 annually toward the support of work in the Zorzor district of the Africa Mission.

ST. PETER'S CHURCH, CORYDON, the Rev. Wilford C. Butt pastor, rededicated its redecorated church on Palm Sunday. A new oil-fired steam heating system has been installed, and new altar appointments have been dedicated. Total cost of improvements, \$4,500.

GETHSEMANE CHURCH of the Corydon parish has introduced an altar and other Lutheran appointments.

BETHANY CHURCH, BATESVILLE, the Rev. H. T. Neve pastor, has purchased a new two-manual pipe organ. Installation was to be completed by Easter.

HOLY TRINITY CHURCH, SOUTH BEND, rejoices that Pastor R. H. Daube is improving in health and is taking over some of his parish duties again.

TOTAL NUMBER of boys and girls under 18 years of age going through the Juvenile Aid Division of the Indianapolis Police Department in 1946 increased 10.6 per cent over 1945. Of all arrests made by the police during 1946, 58.1 per cent were children under 18. More 15-year-olds were arrested than any other age group. 57.4 of seven major crimes (burglary, robbery, sex, larceny, vehicle taking, disorderly conduct, liquor violations) were com-

mitted by juveniles. Forty per cent of the juvenile delinquents came from homes where parents are divorced, separated, or deceased. 76.3 per cent do not have any church connection. 93.4 per cent of juvenile delinquents used leisure time harmfully.

Leadership Course gets Underway in Hagerstown, Maryland, Area

By WILSON P. ARD

HAGERSTOWN—A Leadership Training School is being held on five Monday evenings, April 14 to May 12, in St. John's Sunday school auditorium, Hagerstown, under the direction of the dean, the Rev. Luther L. Hare.

Five credit courses are offered: "The Life and Times of Luther," Pastor Raymond Miller; "The Sermon on the Mount," Pastor Francis R. Bell; "Ways of Teaching," Pastor Robert Koons; "A Study of the Old Testament," Pastor William Huddle.

The "star" course will be presented by Dr. H. D. Hoover on "Symbolism" and "Worship"; Dr. Carl C. Rasmussen on "Foundations for a Christian Society," and "The Church is Different in Scandinavia"; Miss Mary Harter, Washington County Museum, on "Religion and Art"; Dr. W. C. Waltemyer on "The Origin and Development of the Bible" and "How Study the Bible?"; the Rev. Willis R. Ford, Maryland-Delaware Council of Churches, on "Co-operation—the Key to Protestant Strategy." A 20-minute motion picture will be shown each evening. Committee arranging the school program included Pastors Luther L. Hare, Edward Heinze, Francis R. Bell and Donald Stonesifer. Registrar is the Rev. Luther Miller. The school is sponsored annually by the Lutheran Pastors' Association.

THE REV. F. R. SEIBEL, president of Western Conference, has appointed the Rev.

Donald Stonesifer as treasurer to fill the office made vacant by the removal of the Rev. George Whetstone to the Central Pennsylvania Synod.

INTERIOR of Bethany Church, Brunswick, the Rev. Ralph H. Miller pastor, has been redecorated.

SERVICE OF DEDICATION of a new pipe organ was held in Lazarus Church, Lineboro Parish, the Rev. George H. Seiler pastor, March 19. The Rev. J. Frank Fife, secretary of the Maryland Synod, and Dr. John L. Barnhart, president of the Potomac Synod, Evangelical and Reformed Church, brought greetings. Featuring the musical recital were Miss Doris Baker, organist, and Miss Marian L. Stambaugh, contralto, both of Hanover, Pa.

THE REV. FRANCIS E. REINBERGER, Utica Parish, has resigned, effective April 6, to accept a call to Holy Trinity Church, Camp Hill, Pa.

THE CHURCH SCHOOL, St. Paul's, Frostburg, the Rev. Justus H. Liesman pastor, has adopted as its parish abroad the Peilan Church in the Tsimo district of China.

THE CHILDREN'S CHORUS from the Tressler Orphans' Home, Loysville, Pa., will appear in Trinity and St. John's churches, Hagerstown, at the morning and evening services of April 27.

GRACE CHURCH, Westminster, the Rev. Elwood S. Falkenstein, has placed fire extinguishers at various points throughout the church plant. (This is a timely reminder to congregations which have not already taken this precaution.)

THE MARION COLLEGE CHOIR appeared recently in concerts in several of the churches in this section. Miss Marion Rehmeier, daughter of Pastor and Mrs. L. H. Rehmeier, Manchester, is teacher of piano and organ at Marion.

THE ANNUAL children's service has become a feature of Holy Week observance in Trinity Church, Hagerstown. This service of worship, arranged by the parish deaconess, Sister Pearl Eckard, is held on Holy Thursday afternoon at 4 o'clock and is attended by large numbers of children and adults.

Welfare Society Triples Work in 3 Years; Seeks \$150,000 Fund in '47

By JOHN E. DEHAAN

"LIVE AND HELP LIVE" is the theme for Minnesota Lutheran Welfare Week, April 20-26. Mr. C. E. Anderson, member of St.

John's Church, is chairman of the campaign in Minneapolis with a goal

MINNESOTA

of \$50,000, or one third of the total state goal. At the same time St. Paul churches will be aiming at a goal of \$20,000.

Great strides have been made by the Lutheran Welfare Society of Minnesota in the past three years. In 1945 gifts totaled \$50,000. In 1946 that amount was doubled. Present needs call for the enlarged budget of \$150,000. Not all of this growth is due to increasing delinquency, broken homes, and illegitimate births in the state. Most of the increase comes because of a more widespread understanding of the help being made available by this co-operative arm of the church.

During March, Lutheran Welfare had 420 children under care at some 90 boarding homes, at the Children's Receiving Home, at the Nursery, and in free homes throughout the state. This includes 150 children placed in adoptive homes during the past year. There is such a flood of children coming to Lutheran Welfare that not only are all boarding homes full, as well as the new nursery for 25 babies, but there are 16 at the Lutheran Girls' Home for unmarried mothers and 20 in hospitals. The Lutheran Girls' Home opened its doors to 179 unmarried mothers in 1946. Lutheran Welfare institutional pastors brought the ministrations of the church to 14,000 persons last year. The first three months of this year have indicated continued increase in the appeal for all types of service.

ULC membership forms 5.8 per cent of the National Lutheran Council population of Minnesota. They gave 11.1 per cent of the support in 1946. Pastor John Simmons, of St. Mark's Church, Minneapolis, was re-

cently elected chairman of the board of directors.

While ex-Chaplain Marvin Moll tours the Synod of the Northwest with the Lutheran World Action film "Mission of Mercy," students of Northwestern Seminary have been bringing the picture to the churches of the Twin City area. While the synod had passed the 75 per cent mark in the two-year goal for LWA by mid-March, every effort was being bent to maintain a consciousness of the continuing need of the very limit that we are able to do. Added impetus was given the appeal for Lutheran World Relief when the Lutheran Welfare Society secured consignment of a box car for shipment of clothing by Lutherans of the Twin Cities. Another shipment of clothing from the Holdingford-Elmdale parish brings the total from that rural parish to 867 pounds. The North Woods parish, Faith, Swanburg, recently made a shipment of 190 pounds of clothing, shoes and rubbers.

The ladies of Faith Church had \$125 laid up with which to buy cupboards for their church kitchen. After an appeal for Lutheran world Action the society decided "If children and women and men are starving and without clothing and shelter, our cupboards can wait." The church council entered into the spirit and devoted the Christmas offering to the cause making the total \$218.

Northwestern Seminary commencement will be May 11-16. All six members of the class have been placed. In view of the mounting number of vacancies added to the activity of synod's four field missionaries it is with a good deal of satisfaction that we may expect considerably larger graduating classes for the next three years at least. The probable addition of nine congregations to the roll of synod at the Madison convention, May 20-22, will further impress upon the church the importance of recruiting more men for the ministry.

HERE AND THERE: Field Missionary Carl Almer turned over the work he had begun in St. Cloud to Pastor Wylock Scott of the

near-by Holdingford-Elmdale parish and has now begun work in connection with the South Side Branch Sunday school of St. Mark's Church, Fargo, N. D. . . . New organs are on order for the churches at Zumbrota and Lakeville. . . . Improvements to First Church, Cannon Falls, include a new oil-burning heating plant.

Faith Church, Swanburg, is the recipient of a pair of bronze altar vases, memorials to Corporal Keith Hoffman, member of Pastor Johnson's Bible class at Holy Trinity, Minneapolis, who lost his life on Okinawa. . . . Trinity Church, Lindstrom, has recently completely redecorated its interior and is looking forward to an exterior "face-lifting" in the near future. . . . St.

John's, Stacy, has taken steps toward putting a basement under its church. . . . The new congregation at Deephaven has called ex-Chaplain John Roth to be its pastor. . . . Pastor P. L. Wetzler received 112 new members into Salem Church, Minneapolis, on Wednesday in Holy Week.

Most of the congregations in the Central Conference met their Lake Camp quotas in double-quick time thus making it possible for the camp board to take up the option which they held on the Green Lake site. The State Brotherhood will continue a campaign toward a total goal of approximately \$50,000 which will provide for erection of buildings and a completely outfitted camp.

Conference Holds Forum on Church, Labor Relations

ALBANY—A forum on "the church and labor relations" was held at the spring convention of the Eastern Conference, New York Synod, which took

NEW YORK

place at Center Brunswick, April 14-15. The Rev. Rufus Cornelsen and Mr. John Wright both experienced in labor affairs, conducted the forum.

The spring convention was held in Gilead Church, which has just completed its 200th anniversary celebration. Pastor of the church, the Rev. Dayton G. Van Deusen, returned recently following a leave of absence for service as an army chaplain.

Convention speakers on general church interests were: Drs. Frederick R. Knubel, Paul C. White, Paul C. Empie.

Celebrant at Holy Communion at the first convention session was the Rev. Herbert N. Gibney. Dr. Morris C. Skinner, a former president of the conference, preached the sermon. Assisting in the service were Pastors M. Luther Sievert and Louis F. Wagschal.

Pastors J. Christian Port, Walter J. Bielitz, and George A. Whitlock assisted at Matins and the noon devotions on the second day of the convention.

THE REV. DAVID C. GAISE, secretary of conference, who recently relinquished his duties as pastor of Trinity Church, Albany, was installed pastor of the Church of the Redeemer, Kingston, March 9, by his predecessor, the Rev. Russell S. Gaenzle, conference president. Participating in the service were Pastor Edward J. Haviar, Emmanuel Church, Albany, and Dr. Otto L. Schreiber and Pastor Frank Lawrence Gollnick of Kingston.

Pastor Gaise, a graduate of Wagner College and Hartwick Seminary, was ordained in 1938. He began his ministry with a five-year pastorate at Bethany Church, Central Bridge, and went to Trinity, Albany, in 1943.

THE REV. CHARLES E. DEITZ, Christ Church, Germantown, has resigned to accept a call to Trinity Church, Albany. . . . The Rev. Harold R. Gietz, Emmanuel, Chatham, has accepted a call to the Church of the Advent, Cliffside Park, N. J., effective April 30. The Rev. Herbert N. Gibney, St. Mark's, Middleburgh, goes to the Church of the Atonement, Saugerties. . . . The Rev. Carl A. Romoser has been installed as pastor of Bethany, Central Bridge. . . . The Rev. David A. Jensen, Christ, Ghent, has resigned to accept a call

of the Board of American Missions to Norwich-Sidney, effective May 1.

DR. AND MRS. E. H. VON HAHMANN, Trinity Church, Amsterdam, were presented with a new automobile in appreciation of 32 years of faithful service to the church.

LOUIS C. SMITH, First Church, Albany, has been named chairman of a Committee of Conference whose duty it will be to present the cause of the diaconate and full-time service of women in the church. Other members of the committee are Mrs. Clarence L. Schaertel, Gloversville; Mrs. George Carter Ackerly, Rensselaer; Mr. Orrin Hansen, Schenectady.

PARKE C. LEHMAN passed from this life early in the year. A faithful member and vice president of the council of St. Paul's, Johnstown, Mr. Lehman was many times a delegate to conference, synod and the ULC.

WILLIAM H. STACKEL, Rochester, was the speaker at "Pension Rallies" held in Amsterdam and Albany under the direction of Dr. Floyd H. Moyer, chairman of the Conference Committee on Pensions.

ST. LUKE'S, VALATIE, the Rev. Herman Briele pastor, dedicated as memorials altar vases and missal stand . . . the Sunday school had splendid results following the use of the mobilization program . . . Pastor Briele received a substantial gift toward the purchase of a car.

THE REV. ROBERT J. VAN DEUSEN, veteran pastor, retired several years ago. His retirement was unusual in that he retired to work, not to rest. First he took over his son's congregation at Center Brunswick during the time that Pastor Dayton G. Van Deusen served with the Chaplains' Corps. Then he served as acting pastor of St. John's, Albany, immediately following the resignation of Dr. Theo. O. Posselt. When Pastor Russell S. Gaenzle took over at St. John's, Pastor Van Deusen went to Redeemer, Kingston; then to Trinity, Albany, to act as pastor when the Rev. David C. Gaise went to Kingston.

PASTOR LEROY S. DEITRICH of St. Paul's West Camp, is well pleased with the results of the bus transportation service

which was begun over a year ago, bringing people from miles around to the church . . . over three tons of food and clothing were shipped to Easton . . . paid last year \$1,593 on the two-year LWA quota of \$86 . . . greatly surpassed regular benevolence quota, giving \$1,060.43 . . . carried out the "Ambassador for Christ Program" with remarkable results . . . made records in number of communicants, attendance at service, and current expense receipts.

ON MARCH 18, Gomer Rippert was swept into the office of mayor of the village of



Ellenville by a vote of two and one-half to one. Mr. Rippert is treasurer of Christ Church, and proprietor of a local drug store, stage no dramatic campaign, made no remarkable promises, advocated no "far fetched" policies. The only publicity which he received was through the local newspapers.

PASTOR WALTER J. BIELTIZ and his people at St. Paul's, Richmondville, are making thorough inventory of church property with a view to carrying proper insurance . . . Mission Institutes were held during Lent at Third Church, Rhinebeck, under the leadership of Mrs. L. F. Wagschal . . . St. John's, Ancram, voted to give Pastor G. Oliver Sands a cost-of-living increase in salary, is paying his share as well as the congregation's in the Pension Plan, has installed a \$1,600 automatic oil furnace . . . Dr. Walter Krumwiede, St. John's Canajoharie, reports that his congregation plans redecoration of the sanctuary.

PASTOR M. LUTHER SIEVERT, Christ, Ellenville, has excellent results with a church choir; averaging 6½ years of age they sing at the service every Sunday . . . Plans are under way for extensive improvement during this 85th anniversary year . . . A committee of Membership and Evangelism working under the pastor's direction, has

upped the attendance 20 per cent.

EMMANUEL CHURCH, Harlemville (near Hudson), which has been closed for some years, will again be opened. The building will be restored and services held by Pastor B. Walther Pfeil, who serves this congregation along with Emmanuel, Hudson. The Board of American Missions is subsidizing this work as a "sustentation point."

DR. CHALMERS E. FRONTZ, First Church, Albany, states that the building fund for the new church has reached approximately \$65,000 and estimates that it will reach \$100,000 within a year and a half.

YOUNG PEOPLE of First Church, Poughkeepsie, have formed a Youth Council which will plan the activities of the group. Pastor J. Christian Port states that there are approximately 150 people between the ages of 16 and 30 in the parish, and it is hoped that this will be a very successful venture in the life of the congregation.

DR. FRANK WOLFORD, formerly of the faculty of Hartwick Seminary, is recovering from illness. A beloved teacher and friend to many a New York Synod pastor, the venerable doctor conducts a Bible study group for a group of young people who come to his home every other Sunday evening. In his quiet moments he reads The Revelation in Greek.

—LUTHER S. STRALEY

Visitation Evangelism Produces Big Palm Sunday Accessions

By OLIVER W. POWERS

BROOKLYN—Most Lutheran churches here had large confirmation classes on Palm Sunday and in addition had notable adult accessions. The adult enlistments were due in large part to the visitation-evangelism program conducted in January.

THE PROTESTANT COUNCIL of New York and the Protestant Welfare Federation launched their first joint financial program

in early April. The Brooklyn drive began on April 10. Many of the United Lutheran congregations and the Scandinavian Lutheran churches in this borough are supporting the work of the Council.

A COMMUNITY LENTEN daily preaching service was presented at Holy Trinity Episcopal Church on Brooklyn Heights. Among preachers scheduled were three Lutherans, Dr. William F. Sunday of Good Shepherd Church, Dr. J. George F. Blaesi of St. Peter's Church, and Dr. Harold S. Miller of Incarnation Church.

BROOKLYN HOLY WEEK union services have been a feature for some years. They are conducted by the Brooklyn Division of the Protestant Council of the city. Dr. Willard Ward Ayer of Calvary Baptist Church, Dr. Truman B. Douglas of the Congregational Board of Home Missions, and Dr. John A. Mackay, president of Princeton Seminary, were among the speakers. Dr. H. A. Vrunck, new pastor of the historic Dutch Church of Flatbush, was the preacher at the dawn service on Mt. Prospect, back of the Brooklyn Library.

CELEBRATION of the 60th anniversary of Zion Lutheran Church, Bedford Ave., began on Palm Sunday with the reunion of confirmands. Many of the 470 people confirmed in Zion Church responded. Mr. Jacob Osmann, a representative of the first class of 1887, was present. The Rev. Leopold W. Bernhard is the pastor.

ADVENT CHURCH observed its 38th anniversary on March 2. The church was organized in 1909. The present pastor, the Rev. Fred Crossland, has completed 23 years of service to this congregation. During his pastorate, a new church building and parsonage were erected in 1931.

1947 IS THE 45th anniversary year of Grace Church. Twenty years ago the parish house was built and a mortgage of \$49,000 assumed; \$40,000 has been paid. It is hoped that during this year the church property will be entirely freed of debt. The Rev. Carl F. Intemann has been the only pastor.

FREDERICK L. RATH, prominent Lutheran layman, died on Jan. 31. He was president

of the council of St. Luke's Church. He was a charter member of the Lutheran Society of New York and served the Long Island Conference and the United Synod of New York on various committees.

ST. JOHN'S CHURCH, Prospect Avenue, and Good Shepherd Church were among the congregations to hear Missionary Charles H. Reinbrecht, outstanding religious leader and educator from China.

ULC Congregation May Open Parochial School in New York City

By HENRY W. SNYDER, JR.

MANHATTAN—Plans for a Lutheran parochial school are in the making at St. Paul's Church, Virginia Avenue, in the Parkchester residential section of the Bronx. The Rev. Glenn H. Rudisill is pastor of the congregation.

A new parish house—the first unit of the church in its new location—was dedicated in March with more than 800 persons attending. If a full teaching staff can be enlisted, the St. Paul's school will start next September with a kindergarten and the first grade. Other grades will be added each succeeding year.

MISS GERTRUDE LUCAS, who will be presented in a recital in Town Hall, New York City, May 11, is the daughter of the Rev. Cyril A. Lucas, pastor of St. Paul's Church, Manhattan.

Miss Lucas is a soprano soloist in the Lutheran Student Choir of New York City, an active participant in Lutheran student activities, and a graduate of Wagner College, Staten Island. She has sung at many Lutheran meetings in New York City.

THE REV. JOHN H. MUNNICH has resigned as pastor of St. Thomas' Church, in the Bronx, effective June 1. Pastor Munnich will travel for a few months and then return to the city to do some graduate work.

EFFORTS to co-ordinate work of 28 Lutheran welfare agencies in the New York City area were outlined at the annual

meeting of the Lutheran Welfare Council, March 24. The council met in St. Luke's Church, Manhattan.

A proposed set of by-laws, introduced as a revision to the present constitution, was referred back to a committee for additional changes and for study by congregational delegates. This revision of the constitution will be necessary if the 28 agencies are to have more authority in the affairs of the council and if the various synods are to have a definite responsibility for Lutheran welfare work in the large New York City area. Dr. Otto H. Bostrom is the president of the council and Dr. Ambrose Hering the executive secretary.

FIVE YOUNG MEN of the United Lutheran Synod of New York were ordained recently (Feb. 23) by the president of synod, Dr. F. R. Knubel, at a special service in St. Peter's Church, Manhattan.

The new pastors are Robert H. Arnold, missionary pastor in Glen Rock, N. J.; Frederick G. Gotwald, assistant pastor, Reformation Church, Rochester, N. Y.; Gordon E. C. Hohl, pastor of Trinity Church, Brewster, N. Y.; James E. Morecraft, assistant pastor, Memorial Church, Harrisburg, Pa.; and Eugene H. Roth, pastor of St. John's Church, Potter, N. Y.

The ordination sermon was preached by Dr. Luther Gotwald, secretary of the Board of Foreign Missions and the father of one of the ordinands.

THE SPRING MEETING of the New York Conference will be held Wednesday, April 23, in Grace St. Paul's Church, Manhattan, the Rev. Alfred S. Pannbacker pastor.

TENTH ANNIVERSARY dinner of the Manhattan Lutheran Parish Committee will take place May 22 in Advent Church, 93rd Street and Broadway, where the parish committee held its first meeting ten years ago.

The parish committee is a fellowship of councilmen of the ULC churches in Manhattan, meeting each month to discuss together common interests and problems. Much of the energy for the idea came from the late Dr. George Schnepel, who served as the first president of the group from

the time of its beginning almost to the date of his death in March 1946.

Dr. Schnepel also served as president of the church council of Holy Trinity Church, Manhattan, for 19 years, during much of the time when Dr. Paul Scherer was the church's pastor. Dr. Schnepel was one of a group of physicians who established the Lutheran Hospital of Manhattan 35 years ago, and served on its staff for many years.

A MEMORIAL PLAQUE commemorating the 7-year pastorate of Dr. Alfred B. Moldenke was dedicated at St. Peter's Lutheran Church, Lexington Ave. and 54th St., at the morning service on March 31.

The bronze memorial to the minister, who died in 1943, was unveiled by his widow, Mrs. Luise Moldenke. Bearing a bas-relief likeness of Dr. Moldenke and a dedicatory inscription, the plaque is affixed to the wall of the chancel, to the left of the altar.

Ohio Synod Exceeds 80 per cent in World Action Fund for 2-Year Period

By HERMAN L. GILBERT

MANSFIELD—Lutheran World Action receipts in the Synod of Ohio reached nearly 80 per cent of the two-year goal following Easter. The 1947 Lutheran World Action Sunday

will be observed May 18 throughout the synod.

A "Christ for the World" Congress was conducted in Mansfield April 18-20 under the sponsorship of the Mansfield Ministerial Association, Laymen's Missionary Movement, and Federated Church Women. Ten to a dozen nationally and internationally known personalities from various denominations participated in the first convention of its kind to be held in the United States. Dr. J. Campbell White, general chairman, hopes that the idea will catch fire and sweep into every community throughout the nation.

ON PASSION SUNDAY nearly 1,500 Ohio young people gathered in six centers

Wittenberg Women's Guild will meet April 30 and May 1 at Wittenberg College.

throughout the state to participate in the eighth annual Confirmands' Rally. The theme was "All One Body We."

ST. PAUL'S CHURCH, Newark, is nearing the \$50,000 mark in cash, bonds and pledges toward the new church fund. The senior, youth and chapel choirs combined on Passion Sunday to present Stainer's "Crucifixion." The Rev. C. M. Danford is the pastor.

FIRST CHURCH, Shelby, has authorized installation of a new organ by early fall. Nearly all of the funds are on hand for the purpose, reports Dr. D. Bruce Young, pastor.

ST. PAUL'S CHURCH, Smithville, the Rev. A. M. Himes pastor, conducted special dedicatory services in February upon the installation of a two-manual organ. Extensive repairs and decoration of the church and property, together with the organ cost, totaled an expenditure of \$6,500. Wayne Frary of Zion Church, Wooster, played the dedication recital and the Rev. Howard Rogers was the speaker.

TRINITY CHURCH, Ashland, has officially opened the first half of its newly acquired parish house which provides an assembly room, dining room, and kitchen. Pastor Richard Smith, associate pastor, was extended a reception in connection with the opening and dedication. On three consecutive evenings Pastor Harold H. Lentz planned a men's night, ladies' night and youth night program.

FIRST CHURCH, Crestline, celebrated the 20th anniversary of Dr. S. A. Metzger as pastor of this congregation. Mr. and Mrs. J. L. Morrow have given organ chimes. . . . Appropriate ceremonies surrounded the observance of the 25th anniversary of Dr. C. F. Sheriff as pastor of St. Matthew's Church, Mansfield.

IN LUCAS former Navy Chaplain Paul H. Buchholtz and family have moved into the

parsonage to lead the St. Paul-Pleasant Valley Parish. Pastor O. S. Goerner completed a five-year work at the end of the year and accepted a call to the Holgate Parish in Western Conference.

THE BELLVILLE PARISH is to have a new pastor by June 1 in the person of Luther Buchholtz, Hamma Divinity School senior.

MISS ELIZABETH MCBRIDE has become the first full-time parish secretary at St. Paul's Church, Mansfield, where Herman L. Gilbert is pastor. This is the 95th anniversary year of the congregation.

CENTRAL CONFERENCE PRE-LENTEN RETREAT met in Trinity Church, Millersburg, the

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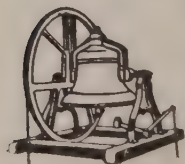


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Rev. Knox Roberts pastor, previous to Ash Wednesday. Papers and sermons were given by the Rev. Louis H. Valbracht of Zanesville, the Rev. Paul Ebert of Wadsworth and the Rev. John Kindsvatter. The Rev. J. David Mumford of Bucyrus, president, and the Rev. C. M. Danford of Newark, secretary, assisted in the Holy Communion service.

FIRST CHURCH, Mansfield, entertained the Wittenberg College a cappella choir in presenting Dubois' "The Seven Last Words from the Cross," just before Holy Week.

THE REV. RUSSELL BUSSABARGER has been installed pastor of First Church, Lorain, while the Rev. M. Glenn Bishop is now serving the Acme Jerusalem Church near Wadsworth.

STEWARDSHIP is being discussed under interesting conditions throughout synod. Dr. D. Bruce Young, committee secretary in the state, has inaugurated lay group meetings following fellowship dinners on an average of one every two months. When 1946 closed the synodical books, a total of \$176,000 had been given over and above receipts for 1945. Discussion of many phases of the church's life during the lay meetings has been attracting wide interest.

Springfield Churches Unite for Sunday School Enlistment Program

By WRAY SMITH

SPRINGFIELD—Several hundred Springfield Lutherans were enlisted last month for a strong campaign to increase Sunday school enrollment in 15 churches of

OHIO Clark county. The Rev. William Avery, enlistment secretary of the ULC Parish and Church School Board, came to Springfield to help organize the evangelistic program. (Picture story of the Springfield visitation will appear in a later issue of THE LUTHERAN.)

While in Springfield, Pastor Avery addressed the Wittenberg convocation on March 3, and spoke at Hamma Divinity School on March 5.

The Lutheran

Another recent visitor in Springfield was pastor William G. Arbaugh, secretary of the Board of American Missions for Latin America. He held a two-day session with the students and faculty of Hamma, and the Wittenberg College exhibited films of work being done in Latin America.

JUNE 8 is the day set for the \$75,000 offering for Oesterlen Home for Children. New facilities are to be added to meet expanding needs, and the present structures will be made more adequate.

SPRINGFIELD FEDERATION of Luther Leagues met at the Auburn Lutheran Church March 16 for their annual Lenten meeting. One hundred twenty-five young people participated in the service. Mr. William Schaffer, student at Hamma, and new director of religious education at Auburn, was the principal speaker.

PERMIT WAS GIVEN recently to the Church of Our Saviour, the Rev. Cyrus Wallick pastor, to build a Sunday school unit estimated to cost \$38,000.

AFTER SPEAKING in Columbus March 6, Dr. Clarence Stoughton addressed more than 150 laymen and pastors at a dinner meeting in First Church, Dayton. Dr. Stoughton stressed two facts: the deplorably small budget in the ULC now, and the new budget which is to be raised.

MIAMI VALLEY CHAUTAUQUA will be held July 7 through Aug. 1 this year. The program will open Sunday afternoon with a rally for young people. The evening speaker will be Dr. Harold Mumper. Bible study, young people's work, leadership training, and the missionary enterprise constitute the four training periods. Pastor Paul Bressler, Germantown, is the chairman of the assembly.

AS RESULT OF A MERGER, a new congregation has been established in Southern Conference. Calvary Church, Cincinnati, was formally received into membership in the Ohio Synod by Dr. E. Clyde Xander, missionary superintendent. The two congregations merged were St. Paul and Calvary. The Rev. Enos Bacon is the new pastor.

HILLTOP CHURCH, COLUMBUS, the Rev. Russell J. Olson pastor, reports that two

worship services are necessary since permission to construct a new building has not been granted. Nearly \$23,000 is now on hand for building purposes.

GRACE CHURCH, Springfield, the Rev. A. L. Anderson pastor, reports benevolence paid in full for the first time in the history of the congregation.

OUTSTANDING is a rural congregation, Zion, Wakefield, Dr. Willard Hackenberg pastor. Almost 250 per cent of its LWA goal has been completed. To date \$843 has been raised by the 63 communing members. Dr. Hackenberg is former synodical stewardship secretary and has served in large and small congregations.

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PATERSON, 16 NEW JERSEY

Ohio pre-Lenten retreats was more than 1,200. Southern Conference totaled close to 400 Leaguers present.

THE REV. MERLE V. RENTZ, former pastor of Trinity, Kent, is now in YMCA work in Middletown. . . . Bethany Church, Louisville, Ky., will be the new church home of the Rev. Ross Highberger, pastor of Zion, Tipp City. Pastor Highberger assumes his new duties May 1. . . . Three members from the June graduating class from Hamma have accepted calls to become assistant pastors. Alton Allbeck will go to Augsburg Church, Toledo, under Dr. W. Carl Satre; Allan Hauck will become assistant in Hope Church, Detroit; William Cox will assist Dr. J. H. L. Trout in Bethany Church, Cleveland.

Three New Congregations in Three Weeks is Pittsburgh Synod Record

By GEORGE E. LITTLE

PITTSBURGH—April 1947 will long be remembered in the history of Pittsburgh Synod home missions. Three new congregations were organized on successive Sundays at the following places: Barr Slope,

Indiana County, the Rev. R. E. Agnew pastor, Easter Sunday. Berkeley Hills, Allegheny County, the Rev. H. E. Warren pastor, April 13. Penn Township, Allegheny County, the

Rev. H. P. Gerhard pastor, April 20. There are approximately 70 charter members in each congregation. The speakers were Dr. J. B. Knisely, Dr. G. E. Swoyer, and the Rev. D. L. Houser, synod superintendent of missions, respectively. At Barr Slope 60 children and 18 adults were baptized on the day of organization.

THE SYNOD DESIRES "freedom from want" for all of its retired pastors. To this end a Supplementary Aid Plan has been set up to assist those who need more than the ULC pensions provide. This raises the maximum to \$600 per year, including ULC pension, but applies only to cases where a proven need is shown. Going into effect now, the plan is retroactive to Jan. 1. Pastors not yet retired have to be enrolled in the Contributory Plan to be eligible for synod supplementary aid.

A REQUEST OF \$10,000 for the debt fund of Christ Church, Beaver Falls, the Rev. J. R. Booth pastor, is directed in the will of the late William H. Bimber. Encouraged by this gift the congregation has started a campaign to raise \$7,500 for the fund. Mr. Bimber had also willed \$1,000 each to the Passavant Memorial Homes at Rochester, Pa., the Lutheran Inner Mission Society of Pittsburgh and Beaver Valley, and the Orphans' Home at Zelienople.

THE YEAR 1948 will see a new church building erected at Ashtabula, Ohio, according to the plans drawn up by First Lutheran congregation, the Rev. P. M. Ruff pastor. The program includes razing

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the present chapel-parsonage combination and the purchase of a new parsonage. A mission congregation of 116 communing members, \$4,000 was raised in the past two years for the new church and \$1,750 for a parsonage. A new campaign calls for the gathering of \$5,000 in 10 months.

CHRIST CHURCH at Lawrence Park, near Erie, has completed renovation of the interior of the church building, and is planning now to install a new organ. The pastor is Dr. J. F. Bermon.

THE LUTHERAN HOME for the Aged, Erie, has concluded a campaign for \$150,000.pledges and cash gifts exceed \$165,000.

THIRD CONGREGATION of the Central Conference to go "over the top" for Lutheran World Action was St. John's, McKees Rocks, which passed its quota on Feb. 2. The new pastor, the Rev. S. H. Gross, was installed April 13. During the vacancy the congregation was supplied by the Rev. H. Tarnedde, pastor emeritus. Until now bilingual church, St. John's held its last German service on Easter.

THE SYNOD PAPER, *Lutheran Monthly*, now goes into approximately four out of every five homes of the constituency. Circulation increased 3,000 during the past two months for a total of 28,000. Prof. E. G. Heissenbuttel of Thiel College is editor, and the Rev. R. N. Stumpf of Braddock circulation manager.

THIEL'S STUDENT ENROLLMENT passed the 100-mark when a freshman class of 27 was admitted at the beginning of the second semester. The college chaplain, Pastor George Reese, has published a book of prayers particularly suitable for young people, under the title, *Direct Us, O Lord*. Dr. Roy Johnson of the faculty was recently appointed vice president of the ULC Brotherhood. He also heads the synod Brotherhood.

"**LUTHERLYN**, the synod leadership camp being developed near Butler, has received its first large contribution from a congregation. St. Paul's, Monessen, the Rev. C. S. Humbert pastor, has provided the funds necessary for the erection of a spacious outdoor chapel on the highest point of the

site and for bells to call the campers for worship. The Lutherlyn director, Dr. R. F. Steininger, was pastor of the Monessen church previous to entering his present full-time work. Another outdoor chapel is needed for a different area of the large 365-acre tract, and the synod Luther League has undertaken to sponsor this project.

DECEASED

Joseph Dando

Pastor Joseph M. Dando, Calvary Church, Springfield, Ohio, died April 3, at the age of 46 years.

Born at Enon, Ohio, his public school

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days were spent in Dayton. He took undergraduate work at Miami University, Oxford, Ohio, and Wittenberg College, Springfield. Pastor Dando was graduated from Hama Divinity School in 1928, and was ordained the same year. He served as pastor in St. Mark's, Louisville, Ky.; Edinburg, Ind.; and Calvary, Springfield.

CHANGES OF PASTORATE

BERKEBILE, HARRY L. From Christ Church, Upper Darby, Pa., as Assistant Pastor. To St. James' Church, Tuscarawas, Ohio.

CLARKE, SAMUEL M. Called to Christ Church, Union, N. J.

COOPER, SEYMOUR. From Sherwood-Unionville, Ontario, Can. To Christ Church, Sud-

bury, Ontario, Can. 36 Argyle St.

KEELER, ROBERT J. From Lansdowne, Pa. To Chaplaincy, Chaplain's School, Carlisle Barracks, Pa.

KORHONEN, ARMA. Returned Missionary from China. To St. Matthew's Finnish Church, Sudbury, Ontario, Can. 491 Tedman Ave.

LOSSING, HARRY N. From St. Paul's Church, Galt, Ontario, Can. To Sherwood-Unionville, Ontario, Can. R. R. 1, Maple, Ont.

MILLER, JOHN W. Called to St. John's Church, New Bedford, Mass.

MILLER, RICHARD. Called to Union Bridge Parish, Md.

O'MORROW, JOSEPH M. From Norwood Church, Norwood, Ohio. To Holy Trinity Church, Columbus, Ohio. 931 Kinnear Rd.

SCHAUS, LLOYD H. From St. Peter's Church, Ottawa, Ontario, Can. To Waterloo Seminary as Professor. 22 Fisher St., Kitchener, Ontario, Can.

SHANNON, J. G. From Chaplaincy. To Broadheadsville, Pa.

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MAY

- 5-8. Ohio Synod, First Church, Dayton
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- 6-8. Rocky Mountain Synod, Trinity Church, Laramie, Wyoming
- 12-14. Iowa Synod, Trinity Church, Burlington
- 12-14. Michigan Synod, Messiah Church, Detroit
- 12-14. Indiana Synod, First Church, Mishawaka
- 12-15. Pacific Synod, Zion Church, The Dalles, Oregon
- 18-20. West Virginia Synod. St. Paul's Church, Huntington.
- 19-21. Central Pennsylvania Synod. Zion Church, Harrisburg.
- 19-22. Ministerium of Pennsylvania. Music Pier, Ocean City, N. J.
- 20-22. Illinois Synod. Trinity Church, Rockford
- 20-22. Northwest Synod. Luther Memorial Church, Madison, Wis.
- 21-22. Kentucky-Tennessee Synod. Calvary Church, Louisville, Ky.

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IN CONCLUSION

EVERY FEW WEEKS I go over to New York on the noon train, and by 2 o'clock I'm at the Church House. Usually I go first to the fourth floor, and work my way down.

On the fourth floor are offices of the National Lutheran Council. Dr. Ralph Long was not there when I arrived today. He has been spending his time in a hospital bed recently. That's safely over now. I did have a talk with Dr. Paul Empie, director of Lutheran World Action. I found him greatly troubled.

A few months ago he was in Europe and witnessed the desolation and heart-break over there. Since he came home he has traveled and spoken unceasingly, and has written dozens of articles and letters. But he feels there is more he should say than he has already said, which would cause us to realize how these Europeans need our help. He knows that millions depend—body and soul—on what we do for them. He must speak for those suffering millions.

Before I left his office I was troubled too, about what more I could do than I have already done. I wish everyone in America would get worried. Can we ever be forgiven if we fail to do all we can do to help those needy people?

THE SUN WAS shining more brightly into Dr. Luther Gotwald's windows in the Foreign Mission Board office. He had a big statistical report just received from India, which showed the strong gains of the Andhra Lutheran Church—11.8 per cent gain in five years.

Think of Heyer going to India in 1842, and of all the missionaries who have followed him, and of people back home who supported them. Then read the figures: 218,793 Christians now,

857 schools. . . . That's one of God's success stories.

Finally I got back to the Stewardship office on the first floor. Dr. Clarence Stoughton and Henry Endress played for me the recording of a recent address by Dr. Franklin Fry. This record will be offered to every ULC congregation this year, free of charge. Don't fail to hear it when it comes your way. Dr. Fry gives a clear outline of what must be expected of the United Lutheran Church in the coming year.

HEARING THE RECORD was fine, but better yet, a few minutes later I was talking with Dr. Fry himself. The meeting of the Executive Board was just over . . . two days of long business sessions . . . and Dr. Fry went over the whole story for me, gave me 100 closely typed pages of reports, carefully explained all that had been done. He was always immensely helpful to me.

From there on it was up to me to decide what readers of THE LUTHERAN might want to know about the meeting. Business of the Executive Board is often technical and complex, therefore sometimes not of news value. I can assure you, though, that the church's business is very competently conducted.

I feel that I have really been somewhere today. To see the United Lutheran Church in action, day after day at headquarters and the parishes, is to see a continuous miracle of God's grace. We are well organized, very much earnest, and not proud of ourselves. We are doing a moderately limited work quite well—and are perhaps waking up to the greater work we might do.

Elson Ruff

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